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THE MASTER PURPOSE OF JESUS

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By JOHN D. RHOADES

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FOREWORD

The timely appearance of this book will be welcomed by all those who need strength for their convictions that the greatest hope for mankind is the Christian way of life. The author, himself a lawyer, approaches his subject with a detachment and a seriousness which give weight to his argument and refreshment to the thoughtful reader. He is neither exploiting a theory nor picturing an ideal, so much as he is demonstrating a fact, and he will have the distinct satisfaction of knowing that Christian history supports his logic and illustrates his thesis.

This book is not another proof-text adventure in the field of Christian theology. It is an exposition of the purpose of the Christian message. The conclusions of this book will be disappointing to those who think of Christianity merely as one more religion; to those who think of Jesus primarily as a center of a theological system; to those who would limit the area of Jesus' influence to a period or country; to those who would question the right of Christianity to press the claims of its founder for the consideration of all races; to those who look upon

the world spread of Christian principles either as an intrusion or as non-essential.

Mr. Rhoades has contributed a fresh statement of real value to the apologetic literature on Christian missions, and after a studious weighing of the evidence, concludes that Christianity is essentially missionary in its purpose.

This book should be made accessible for students in our Christian schools, colleges, seminaries, and Bible training-schools. It should find a place in all libraries catering to the needs of Bible students.

The chapter analyses and outlines make the book specially valuable for leaders of study-class groups and students and the book should be particularly valuable for reference purposes.

The Department of Missionary Education recommends this book to all thoughtful students of the Bible and of Christian missions.

WILLIAM A. HILL,
Secretary of Missionary Education.

INTRODUCTION

The general plan of the book falls into three divisions:

1. The first chapter takes up the claim of Jesus to "all authority." It summarizes the evidence that Jesus gave of his right to such a claim, and considers each of the five lines of objective evidence under some one or more of which all evidence would find a proper place. This summary reveals the inherent right of Jesus to leadership and to the right to speak with the authority that is everywhere accorded such supreme leadership.

2. The second division comprises the next four chapters. It summarizes the evidence from the Gospels as to Jesus' Master Purpose in life. In understanding any life, this life purpose must be carefully considered and understood. It is especially significant that men should have such a clear understanding of the Master Purpose of the Master of all history.

In this study the Master Purpose is considered from four different angles:

(1) Chapter II studies the inner life of Jesus in order that we may find what was Jesus' Master Objective for himself.

(2) Chapter III deals with the Central or Master subject of Jesus' teaching and its necessary implications.

(3) Chapter IV reviews the plan and work of his life.

(4) Chapter V considers the instructions he gave to his closest followers for carrying out into the world life his Purpose.

The four chapters show that the inner life, the spoken word, the plan of his life-work, and the instructions to his disciples all reveal the same Master Purpose.

3. The third division of the book comprises Chapter VI. In it the inherent worth of that Master Purpose of Jesus is appraised. That appraisal shows that the Master Purpose of Jesus was, in fact, the greatest purpose to which the Nazarene or any one could possibly dedicate his life because that Master Purpose is but a concrete expression of what is inherently the supreme law of human progress.

In the treatment of the subject the writer has taken the Gospels and history as he would a court record and has sought to summarize the evidence found therein on the subject under discussion. In fact, the book is little more than a lawyer's brief with a few of the rough edges smoothed off to make it more readable. No effort has been made to exhaust any topic or to present the complete survey of available evidence for that would have extended the book into volumes. The writer has attempted to suggest sufficient evidence upon the lines discussed so that support would be furnished for the positions stated.

As a lawyer he is not interested in theology, and

except upon a few points has sought to avoid theological discussion and questions of theory.

About twenty years ago the writer became interested in the world-wide scope of the Bible teaching and began making different studies upon the subject. About three years ago Dr. William A. Hill and some others asked the writer to prepare a manuscript upon the subject. The following year outlines with notes were made and submitted to several friends for criticism. Then a rough draft of a manuscript was prepared and again submitted to readers. In the preparation of the outlines and the rough draft care was taken to avoid all collateral reading, and even the use of the preceding studies was not made until after the new study had been reduced to writing. Reliance was placed upon the Bible text alone. The text was then entirely rewritten, illustrations added, and some collateral reading done.

The work has been largely performed outside of office hours and during vacation time. The one condition that the writer made was that under no circumstance could any profit come to him from the book—any such ultimate profit is to go into missionary work.

In the mechanical construction the references to Bible quotations follow the quoted passage. Other references are placed at the foot of the page. In order not to interfere with the reading of the book, the index numerals to the foot-notes are placed at the ends of the paragraphs.

At the back of the book there are inserted Topics for Further Study; also reference material, some of which is listed for specific pages and sections of the book. An Index to Scriptural passages quoted and cited, and a Topical Index is also appended. In some places there will be found repetitions; this seemed advisable for the clearer treatment of the subject, and in a few places it was done for emphasis.

The writer desires to express his thanks for the assistance given him by many friends; among them he must first mention his own mother, now in her eighty-sixth year and still a Bible Class teacher; she has been the most constant and helpful of his critics. The writing of the book was undertaken largely at the request of Dr. William A. Hill who, with his associate, Rev. Floyd Carr, has given very valuable assistance. The writer also is indebted to Dr. Daniel G. Stevens, Editor of The American Baptist Publication Society, for much assistance in the editorial work, and also to other members of The American Baptist Publication Society. Appreciation is also expressed to Dr. James S. Kirtley, to Rev. Dr. Frederick Agar, and to Rev. E. R. Fitch for their suggestions. Mrs. Ella Serns, nurse in the home, assisted me greatly in comparing references and quotations. My two law partners, Mr. Edward H. Rhoades, senior member of the firm, and Mr. William H. Rhoades, junior member, have been most gracious in allowing me sufficient time from office duties for the completion of the work. They are both actively interested in Christian work.

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I

THE MASTERHOOD OF JESUS

OUTLINE

I. Intellectual Supremacy:

1. Among Jews of his own day.
2. The teacher of history.
3. The cosmopolitan range of his mind.
4. Summary of intellectual leadership.

II. Social Leadership:

1. Personal social graces.
2. Special social teachings.
3. General social teaching great principles.
4. Social principles not understood.
5. Jesus' call to our generation to follow him.

III. Jesus' Authority in Nature:

1. In organic nature.
2. In plant life.
3. In human life.
4. Summary.

IV. Authority in Religion:

1. Concept of God.
2. Idea of righteousness and sin.
3. The plan of salvation.

V. The Master Personality:

1. Possessed all qualities of leadership.
2. His claims for himself.
3. Conclusions.

THE MASTERHOOD OF JESUS

Standing upon a low mountain in the little province of Galilee, Jesus of Nazareth made the supreme claim of all ages when he stated, "All authority hath been given unto me in heaven and on earth" (Matt. 28: 18). But no claim can prove itself. Let us examine the evidence to see if he had the right to such a claim.

I. INTELLECTUAL SUPREMACY

1. What place does Jesus hold in the roll of the great minds of the earth? First, let us look at his standing in his day among his own contemporaries. He is teaching in the temple at the feast of the Passover. The temple area and city are crowded with pilgrims; the entire atmosphere is tense. The Roman rule is galling. The people are fretting under it. There are signs of revolt which are so ominous as to require an extra guard of Roman soldiers, ever on the alert for any rebellion.

Jesus is the center of a large group when there enter that throng a few gentlemen. Politely they address the new teacher. With utmost urbanity they recognize him as a fearless teacher from God. The crowd listens. It is a compliment for these gentlemen thus to recognize the young man, Jesus. Then comes the question: "Is it lawful to give tribute unto Cæsar, or not?" (Matt. 22: 15-22.)

If he answers "No"—the Roman legions are in the castle, and in a few moments the clash of arms will sound in the temple courts. If he answers "Yes"—he will lose the sympathy of the common people who hate Rome. In fiendish glee, these enemies propound their question, gloating in anticipation of the victory that they feel certain will this time come to their cause. Answer it he must, and if it is "Yes" or "No" his power will be at an end.

Like a flash comes the unmasking question of Jesus with its stinging words. "Why make ye trial of me, ye hypocrites?" The crowd listens intently. "Show me the tribute money," asks Jesus. A coin is at once produced. Again Jesus asks as he points to the coin, "Whose is this image and superscription?" The questioners hesitate. Fear begins to steal across their minds, but they must speak, and there is only one answer they can make. "Cæsar's," they reply. The crowd is quivering with excitement; every ear is bent. Then comes the stern, clear answer of Jesus: "Render therefore unto Cæsar the things that are Cæsar's; and unto God the things that are God's."

No wonder that the multitude marveled at the adroit answer; no wonder that the Pharisees slunk away in silence, beaten, outwitted, their trap broken; and not only that, but a return thrust had been given for which they had no answer. The Nazarene had triumphed.

2. Let us look into the wider field to see how Jesus compares with the great intellectual giants of all

history. Here the most natural place to start is by looking at his place in his own profession—that of a teacher.

Four things enter into the making of a great teacher. He must be a master of the art of teaching. He must understand the subjects that he teaches. He must know the pupil and be able to get the point of contact so that he can individualize his teaching to the particular pupil. He must have such a personality as shall command the respect and the admiration of his pupils and put them to their best. Let us now consider briefly each of these four requirements in the order named.

Surely we should not expect that the Nazarene would anticipate the wonderful discoveries in psychology that have been made in the last century. But let us see. The writer asked Dean Athearn of the Boston School of Religious Education this question: "What proportion of the best twentieth-century approved methods of teaching were used by Jesus?" He answered, "Every one of them." The same question was asked of Mr. Meek, superintendent of Toledo Public Schools and of several others, both in the religious and general education work. In every case the answer was in substance the same as that of Dean Athearn. As to Jesus' knowledge of the art of story-telling, the same question was asked of Miss Meme Brockway, one of the leaders in that art in America, and her answer was the same. Doctor Horne says, "We may use the qualities of Jesus as a teacher, his characteristics as the

Great Teacher, as a concrete ideal standard by which to measure ourselves." [1]

Then on the testimony of leaders in the educational field, Jesus measures up to standard in the art of teaching.

Second, how does he rank in the knowledge of his subjects? He taught upon two great themes—religion and the social relations of men. They are the two most difficult and most vital problems that occupy the mind of man. We shall see later in this chapter that not a single correction or great addition has been made to either subject by any writer or speaker since his day. That cannot be said of any other teacher of any subject in any land or any age. Jesus was the absolute master of his two subjects.

Third, consider his knowledge of the pupil and his ability to get the point of contact and so individualize his teaching to the particular pupil. Few, if any, better case-books of equal length can be found than the four little pamphlets we call the Gospels. Note how he reads Peter and Nathanael. The teacher of the Jews, Nicodemus, is led into the heart of the gospel with a directness that challenged him and amazes us. The woman at the well is drawn out through a commonplace request, until she opens up her life so that Jesus is able to give to her some of his greatest teachings.[2]

Lastly, when we come to the personality of Jesus, the evidence is overwhelming. He selects a young

[1] H. H. Horne, *Jesus the Master Teacher*, p. 184.

[2] See John 1 : 47-51 ; Mark 14 : 27-31 ; John 3 : 1-15 ; 4 : 7-26.

fisherman with only a village school education, and he trains that man until he is able to write what, to many, including the present writer, is the most wonderful book ever written—the Gospel of John. This character of Jesus we shall consider further later in this chapter, but here again we are forced to the conclusion that has been sounded down the ages since his day—that he was the supreme character of the race.

As a teacher, then, he was absolute master of the art of teaching and of his subjects; he had a unique appreciation of the student he was training, and also possessed a character that has never been equalled in history. A recent writer has well said, "Jesus became the one incomparable teacher of all ages." [3]

3. But let us pursue the subject a little farther. What was the range of his intellectual appeal? As a rule, a teacher appeals only to students. Let us look at the record of the Nazarene in this respect.

As the traveler passes through the art gallery of Dresden, he enters room after room filled with great paintings of the centuries, until he reaches a room in which he notices a number of people and but a single picture—the Sistine Madonna. He walked through the other rooms; he lingers here. When he leaves that wonderful gallery the one picture that remains indelibly impressed upon his mind is the Sistine Madonna, whose motive theme is the Babe of Bethlehem. Go to the other great galleries of Europe, and in many of them the *great outstanding*

[3] Boyer's *History of Education*, p. 103.

masterpiece will be found to have its theme in some part of the life of the Nazarene. Remove the great pictures dealing with him, and you would leave the entire art world greatly impoverished.

Looking into the history of music, we find that there are two great sources of music, the folk-songs of the different countries, and the scientific. It is the scientific development of music that has made possible nearly all of the really great music of the world. Yet scientific music owes its beginning and much of its development largely to the inspiration of the Christian church; in the broader sense it is due to the influence of Jesus. The writer has been told repeatedly by missionaries that nearly all of the music that is found in non-Christian countries is in a minor key. There is also, apart from the Christian influence, little of the scientific music. Here, then, we have a man that, so far as we know, never said a word about music, yet has been the world's greatest musical benefactor.[4]

It is a rare thing indeed for any book to pass a million copies in sales, yet there has not been a year in the lifetime of any man now living when the sales of the Gospels have not exceeded the million copies. If the total of these copies were counted, it would probably, for the one time in all literature, exceed a billion copies. But this is only a small part of the story, for about no other person has there been written anything like the number of books that have been written about Jesus. The references to him in other

[4] *Encyclopædia Britannica,* article Music.

literature are also greater than the references to any other man. The peculiar thing about it is, that the references to him and the sale of the books about him have increased with the passing of the years, and the influence that he exerts today over the minds of men is greater than at any previous time.[5]

Much is now being said about the conflict between science and religion, but the fact remains true that practically every science that blesses the world life today owes its preservation and development to its highest plane to men who have the intellectual atmosphere of a Christian civilization. It is equally true that the influence of the Nazarene in the development of free schools for the common people, will forever place the world in his debt.

Jesus had the most cosmopolitan mind of the ages. He makes his appeal to the scholar and to the little child, to the mystic and to the hard-headed business man, to men and to women, to the Oriental and to the Occidental, to the savage and to the most cultured. The capitalist and the laboring man each bow before him. He has lifted every one of the fine arts.

4. Here we have a peasant boy. He lived in a despised little town in an outlying province of Syria. He had only a common schooling. Only once, and that in babyhood, did he travel more than a hundred miles from his home. No opportunity was afforded

[5] S. G. Ayers' *Bibliography on Jesus Christ* contains about five thousand titles. It was published in 1906.

him to meet the great men of his day except in opposition and during the last three years of his life. At an early age he was forced into hard manual labor and probably had the support of his mother and younger brothers and sisters thrown upon him. He lived nineteen centuries ago, before the great advance of modern knowledge in all realms of thought. He had no access to the great libraries of his own day. Yet this boy, with these seemingly insuperable obstacles, became the greatest teacher of the deepest subjects in the world. He acquired the cosmopolitan mind of the world. He became the founder of the religion that today has more adherents than any other faith. He has been the inspirer of arts and sciences. From every standpoint, we are forced by the hard facts to accord to Jesus of Nazareth the title of the intellectual leader of the human race, and as such unqualified leader, he has the right to speak with the authority that is always an incident of acknowledged leadership.

II. SOCIAL LEADERSHIP

1. But man is also a social being, and the question comes, What was Jesus' position among the great social prophets of history? We need not stop to consider the personal social graces that he possessed. The record shows that he was welcome at feasts and in companies; that he had the exquisite tact to meet the social difficulties that sometimes arise. He was a well-dressed gentleman, knowing

and observing the etiquette of his day, except where such conflicted with the higher mission of his life.[6]

2. Let us first consider some of the especial social teachings of Jesus, considering conditions as they then existed, his teachings, and conditions today.

One of the best tests of any civilization is the position of woman. Manifestly, a civilization that degrades one-half of its members, and especially its home-makers, who have the molding of the children during the most formative period of life, cannot reach its golden age of opportunity.

Among the Jews of Jesus' day, woman had probably a higher place than in any of the Eastern nations of the age. Yet a woman was not permitted to enter the inner court of the temple. It was considered beneath any Jewish rabbi to teach a woman. In the synagogues the women were placed behind a lattice.[7]

Jesus gave some of his most important teaching to a woman. The first person to whom the risen Lord appeared was a woman. He directly declared that in the future life there was no distinction of sex; not a single statement of his even implies a lower position for woman than for man.[8]

In non-Christian lands today woman is always the inferior. In India, woman is despised. Japan, while providing fine education for men, has made scant

[6] Bruce Barton, *The Man That Nobody Knows.*

[7] Geikie, *Life of Christ,* pp. 177, 178, and see Index; Hasting's *Dictionary of Bible,* Vol. IV, pp. 713, 714; Edersheim, *Life and Times of Jesus* (see Index, Woman); see also John 4:27.

[8] John 4:7-26; Mark 12:25; 16:9.

provision for higher training for women, outside of the mission colleges. Mohammedanism has absolutely degraded women. In China, the great sage Confucius says: "Women are as different from men as earth is from heaven. . . Women indeed are human beings, but they are of a lower state than men and can never attain to full equality with them." [9]

In Christian lands, the position of woman is higher. In some of the United States, her legal status is the same as that of man, but in probably all places, the double standard exists to some extent, in fact if not in law. We have gone much of the way with the Nazarene, and we have found it a distinct success.

Probably the most common complaint against Jesus was that he associated with the class of people that had been cast out from respectable society because of their open sin and violation of commonly accepted social requirements. This class of outcasts has been found in every society that earth has so far known. The religious leaders of Jesus' day had nothing but contempt for them.

Jesus on the other hand accepted invitations to be guest in their homes, and welcomed Matthew, one of this class, into his apostolic group. He declared in the most emphatic terms that it was part of his life purpose to seek and win sinners. He promised a dying thief the joy of paradise. He taught that

[9] Margaret E. Burton, *The Education of Women in China*, pp. 18, 19; see also E. P. Tenney, *Contrasts in Social Progress;* Margaret E. Burton, *The Education of Women in Japan.*

it was the great task of the religious leader to lift those that had fallen into sin back onto the right road, to change the morally unfit into the morally fit, the moral lepers into saints. The task of his followers was to salvage waste humanity.[10]

We are again following in the lead of the Nazarene. There are many societies working for the reclamation of the fallen, and they are meeting with great success. The superintendent of a reform school in Ohio some years ago stated to the writer that of the boys that passed through his reformatory, about seventy-five per cent. were saved from further lives of crime, and not a few of them became respected men in their communities. Yet we have not gone the full way. It is extremely difficult for one that has fallen to get or hold any good job.

It has been one of the curses of all human societies thus far that there has been produced everywhere a class of unfortunates—the sick, the physically defective, the injured, those who are in special need of help and are more or less incapable of helping themselves. In the ancient world, this class tended to drift into the slave or criminal classes, or became beggars. Jesus helped this group. Many of his acts of mercy were for their relief. By his example, as well as by word, he taught the principle of sympathy for these, and the result of true sympathy is always the outstretched hand to help.

In perhaps no single regard have we in the twentieth century come so near to the ideals of Jesus as

[10] Matthew 9 : 9-13 ; Luke 15 : 2 ; 23 : 41-43 ; Mark 2 : 17.

in the treatment of this class. Enter any city, and you will find that there are hospitals for the treatment of the sick where the poorest can be cared for. Note, in our cities, the institutions for the care of the blind, the deaf, the aged, the crippled. May we not look forward to the day when, putting into practise the full teaching of the Nazarene, we may banish all grinding poverty, abolish all slums from our cities, and reduce to a minimum the suffering which everywhere exists?

Another great social problem that has ever raised its serpent head to curse humanity is the racial question. The Jews of Jesus' day were very intense nationalists. They had nothing but contempt for other peoples; while for the Samaritans it was a deep, bitter hatred.

Contrast such feeling with the parable of the Good Samaritan. Remember that that parable was the Master's own commentary upon the second great command, "Thou shalt love thy neighbor as thyself" (Mark 12: 31). In that comment Jesus taught that any man, of any race or class, is a neighbor if he is in need of help that one of us can supply.[11]

Have we followed the Man of Galilee? Read the record of racial discriminations—America's insult to Japan in the immigration act of 1924, in order to exclude one hundred forty-six Japanese per year from this country. Consider the treatment of the Negroes in our American cities, of the Blacks in South Africa. Today the one greatest and least-

[11] Luke 10: 25-37.

solved world problem is probably that of racial antagonism.[12]

3. Underlying the special social teachings that we have considered, and others that might be discussed, there are great social principles. Jesus proclaimed the brotherhood of man. Manifestly, the true brother will have a proper regard for the rights and the opportunities and the needs of his brother. Space will not permit the discussion of this great truth, but if it were truly carried out, it would solve nearly, if not all, of the great social problems that face the world today. Until it is more generally adopted, our civilizations will be kept from the goal, and the world life will continue as in the past to be on a much lower level than it might attain.

But Jesus went to the bottom of the causes of the social trouble and recognized that back of the social problem is the individual problem of evil. You cannot obtain a pure stream from individually foul springs; no one is fitted to play in an orchestra, if his own instrument is out of tune. Society is but the sum of its individual units. So Jesus struck at the very heart of the social problem by his insistence upon a complete change in the entire motive and life of the individual.

Jesus taught that this individual motive must be completely changed. The man must seek not his own, but his neighbor's good. The individual was told to make God and God's will the supreme object of his life. Jesus declared, " Seek ye first his [God's]

[12] Vol. IV of the *Report of the Jerusalem Meeting of 1928.*

kingdom, and his righteousness" (Matt. 6:33). There must be a new center around which the life shall revolve in its line of activities and purposes.

4. It is true that the Jews did not comprehend the full force, the absolutely revolutionary force of those social teachings of his. Had they done so, it seems impossible that he would have been allowed to live out even the three short years of his public ministry. He taught in great social principles that were not fully understood by the men of his day, but have been ripening into the desired fruit of life with the passing of time, as men are able to comprehend and to apply the message of the great thinker and social leader.

We have come to appreciate many of Jesus' social principles that were not understood even by the very best of his own day. Even the apostle Paul did not perceive the incompatibility of Christianity with slavery, but we have today freed the slaves in all Christian nations. In the day of Jesus, the whole object of men was to obtain the labor of others and the service of others for themselves. The emphasis was everywhere upon the "get." Jesus put the emphasis upon the "give," upon service. It has not been until the present generation that business men have found that Jesus was right and that he who would be greatest must be the one that serves most, for service is the master-word in business today. Of course the business service is for the ultimate purpose of getting more business, so it does not reach the full altruistic teaching of Jesus.

We have already stated that in perhaps no regard have we completely reached the ideal that Jesus held up, and it is entirely possible that future generations may realize lengths and breadths in his social teaching that are as unperceived by us as some of the things we have appreciated in those social principles of his were missed by the men of his own day.

5. Can we not hear Jesus say to our generation: I have been the inspirer of most reforms in human history. Every reform that has succeeded has been in full accord with my teaching. Come after me, for I have never led men wrong; never have any of my principles of life been adequately tried and found a failure. Follow me, men of the twentieth century, and I will lead you into a fuller, richer, more beautiful, more joyous, more abounding life. Follow me, and I will guide you to that true golden age of which men have dreamed.

III. JESUS' AUTHORITY IN NATURE

In this consideration of the Masterhood of Jesus, it is necessary to consider every great class of evidence that the Gospel records give us. We come therefore to a study of Jesus' authority in nature. We are not concerned with theories, but with the statements as they are found in the record. For clearness, let us divide the subject into its great divisions and start with the lowest realm, inorganic nature.

1. The one greatest force in inorganic nature

about which the ancients knew was that of gravity. Gravity, that unseen but tremendous power that holds countless millions of stars in their places—gravity, which controls the movements of the earth as easily as a boy handles a rubber ball. Jesus mastered gravity, for he strode across the tossing sea of Galilee, as I walk along the sidewalk. He exercised authority over that mightiest of inorganic forces.[13]

Next to the force of gravity, one of the greatest forces known to that day was the power of wind and wave. Jesus said to the sea, " Peace, be still " (Mark 4: 39), and with the swiftness with which a soldier obeys the order of the officer, the wind subsided.

We are learning today much of radial power that acts at a distance. The papers tell of an automobile passing through crowded streets with no hand upon the wheel, guided by wireless radial control. Jesus used this radial power, or its equivalent, for he spoke the word in Cana, and the young man was healed in Capernaum, twenty miles away. We are experimenting today with television, but Jesus seemed to have something akin to it when he described what was going on in the home of Lazarus in Bethany, when he was about seventy miles away in Perea.[14]

2. The evidence in the department of plant life is equally strong. Here the greatest powers possible would be the power to create and the power to destroy. In fact, the power of creating matter is be-

[13] Matthew 14 : 25 ; Mark 6 : 47-56 ; John 6 : 16-21.
[14] John 11 : 1-14 ; 4 : 45-54.

yond question the greatest possible power in physical nature. Jesus takes a handful of bread and creates enough other bread from it to feed over five thousand people. He walked along the highway and stopped at a fig-tree and with a word, said, "Die," and the life sap in that tree seemed to dry up. The next day, lifeless, its bare branches rattled in the morning wind. Jesus proved his power to destroy plant life as well as create it.[15]

3. Passing on to human life, we find that there are today three great classifications of illness. There are the nervous diseases, the functional diseases, and those in which there is the destruction of some organ or part of the body. It is significant that the record states that Jesus exercised power in all three of these cases. To the demoniac he restored reason. He lifted the fever-stricken back to life and health. With a word he cured leprosy, that then most dreaded of all diseases. He touched the blind eyes and deaf ears and restored those lost members.[16]

The finality of illness is, of course, death. He stops the funeral procession at Nain and with the voice of command calls, "Young man, I say unto thee, arise" (Luke 7:14). And death yields to the Lord of Life.

4. Thus, on the record, Jesus exercised authority over the entire range of nature, from the lowest to the highest. Since his day, men have learned some

[15] Luke 9:13-17; Mark 11:14, 20.

[16] Grouping suggested by a sermon by Dr. J. S. Kirtley, "Religion and Health."

but not all of the laws of nature that he may have used. It is only within the past very few years that medical science has learned the cure of leprosy. He is still far, far ahead of us in his knowledge of nature and power to use it, just as we have found he is ahead of us in the intellectual and social spheres.

IV. AUTHORITY IN RELIGION

Jesus has always been regarded as a religious leader. We should, therefore, expect to find that in this regard he is supreme. But let us look at the facts and not take conclusions for granted.

There are three ways in which we may test all religions. In fact, the content of religion may be summed up into three great concepts. Religion deals especially with man's relation to God. In this relation, man comes to think that certain conduct on his part is pleasing to his God and therefore right, and other conduct is displeasing and therefore wrong. In this pleasing and displeasing conduct, we have the concepts of righteousness and sin, and these form the basis for the ethical codes. Every normal man desires to be right, and yet is aware that at times he is not right; and so there comes the desire and the seeking for a way of salvation by which the sinner may become righteous. We shall consider each of these factors in religion, and see how Jesus contributes to each.

1. The concept of God is the starting-place. It is true that there have been a few rare souls that have

dimly perceived this oneness of God, as did Socrates and Ikhnaten of Egypt. It is also true that the trend of science and philosophy has been toward unity. But the Jews were the first and the only people that clearly grasped the great fact of the unity of God and made it a vital living faith for the common man of the street. All of the religions that declare the fact of one God, borrowed that idea from the Jews.[17]

Jesus built upon this great heritage of the Jewish past and embodied into his teaching of God all that was highest and best in Judaism, but we cannot take time to review this, interesting though it would be. But Jesus made certain vital changes in the older conceptions of God, and it is some of these that we shall consider briefly.

Among the Jews, God was thought of as dwelling particularly in the Holy of Holies in the Temple. Into it only the high priest could go, and that but once a year and only after the most elaborate ceremonial cleansing. Men have ever been tempted to think of God as a great way off. This seems to have been back of the worship of the saints by the Catholic churches. In our day, the effect of the extreme emphasis upon natural law has been to make some people think of God as literally chained behind and within the mesh of these inexorable, cold laws.[18]

In contrast with all this, Jesus emphasizes every-

[17] See Breasted, *A History of the Ancient Egyptians,* Chapter XVIII; *Encyclopædia Britannica,* article on Socrates.

[18] Leviticus, chapter 16.

where the nearness of God. He is lovingly concerned for his people and has intimate knowledge and love for them, and is seeking to give them the best gifts they are ready to receive. He is a great, kind, loving heavenly Father. Jesus never used the old Jewish word for God, Jehovah, and rarely mentions the metaphysical traits of God's character. He seems to have understood and accepted them, but he certainly did not emphasize them.

The description of God that is after all the most satisfying, is that which Jesus gives in his own life. He tells us to look at him and behold the Father. In fact, today, in thinking of God, we have largely dropped from our minds the metaphysical traits in his character and have come to think of God in the concrete Jesus.[19]

Jesus gave us little in the form of an organized theology, but he laid the foundation for the great doctrine of the Trinity which was practically new to his day, and which has been one of the central doctrinal points in the Christian religion since his day. He spoke in the clearest terms of a Holy Spirit, a Comforter (or Strengthener) who should come into the lives of the disciples after his leaving the earth. He distinguished this Comforter from himself by saying, "He shall glorify me: for he shall take of mine, and shall declare it unto you" (John 16:14). Jesus declared himself to be the Son of God and so a member of the Trinity.

While the general tone of the Old Testament

[19] John 14:9.

shows a belief in the future life, there are some passages that seem to deny it, and Sadducees, in the days of Jesus, denied the existence of the soul after death. Among the Greeks and the Romans, the life after death was very shadowy and indefinite. Among the Buddhists, there is the thought of the almost countless series of reincarnations with the dim hope of a far-distant personal annihilation by absorption in Nirvana. Confucius told the people to have little regard for the future life.[20]

Not so with the teaching of Jesus. There is a certainty about that future life that has made it the great sustaining hope of peoples in all the ages. We are assured that the life, for his followers, will be in the very presence of the Father and the glorified Christ; that it will be an existence of joy and of eternal duration.

2. When we come to the consideration of righteousness and sin, we find that Jesus went farther than any others. He pushed back of the overt act into the thought life. He recognized that in the long run, the thought will dominate the actions. The right motive and the right attitude and thought were the things of supreme importance. It was to be a life of Love; sin was in the thought of evil as well as in the act of wrong.[21]

This righteousness and sin lay, of course, in two great directions; i. e., toward God, and toward man. The righteousness toward God required the man to

[20] Matthew 22 : 23; R. E. Speer, *Light of the World*, pp. 123, 79.
[21] See Matthew, chapter 5.

bring his life into harmony with God and allow God through Jesus to control and dominate life. It required the placing of God first, self later. But it was not to be a mere ritualistic observance. The Jews at the time of Jesus were sharply divided as to the relative importance of ritual and ethical conduct. This was the force of the lawyer's question as to the first commandment, and Jesus definitely declared that the ritual was to be secondary.[22]

In the right relations of man to man, there was required a positive action of good toward the fellow man—not the mere absence of doing evil. It placed a very high importance upon sympathy and help for the one that was in special need. It also required, as we shall see later in more detail, the definite effort on the part of men to bring others— all others —into the filial relation toward God the Father.

Jesus also gave to the world for all time a new and higher valuation of man. In a striking passage, he places all the wonderful wealth of the entire world in one balance, and a single human soul in the other, and declared, "What doth it profit a man, to gain the whole world, and forfeit his life?" (Mark 8: 36.) The importance and value of the human soul is also tremendously emphasized by the teaching of Jesus, that the infinite God is seeking true worship from man; and from the fact that Jesus speaks again of man as destined to share in the very glory of the presence of God. No finer valuation has ever been put upon man than Jesus placed.

[22] Luke 10 : 25-37 ; compare with Mark 12 : 28-34.

3. But nowhere does the religious leadership of Jesus become so vital and so simple, and yet so profound, as in his plan of salvation. Here we strike an age-long cry of the human heart. The seeking after a salvation that they had not yet found, is one of the reasons for the terrible self-tortures of the Hindus, for the long and dangerous pilgrimages of the Mohammedans; yes, and for the penance of the Catholic churches. It is back of the taboos that restrict the life of the savages and of much of the witchcraft in Africa that used to kill millions of persons each year.[23]

With Jesus, the plan of salvation is so simple that a little child can understand it, and yet so profound that no adequate explanation has yet been given for it. In its simplest terms, and stripped of all theological language, it seems to be composed of two things, one the human, and one the divine. On the human side, becoming a Christian required the following of Jesus as Saviour and Lord, the taking him by the act of the human will as the Lord of life so that the self-desire and purpose for life was placed subordinate to the command or will of Jesus, as the soldier places the command of the officer as the order of his life rather than his own desire. On the Godward side, Jesus speaks of a new life entering into the human being, and the two together, the human and the divine, act as making so complete a change in a man as to be best de-

[23] S. H. Kellogg, *Handbook of Comparative Religion*, Chapter V; also *Religions of the Mission Fields*, pp. 65, 249.

scribed as a new birth, or as a birth from above. Jesus clearly recognized that this salvation of the human family was inextricably bound up in himself.

Salvation, being a result, may be tested by the results attained, and Jesus welcomes just such a test. The facts—the hard, cold facts of history—the facts from every century, the facts from every race, overwhelmingly prove that Jesus was right, and that the salvation he offered on the terms that he stated does work—works as nothing else ever has. It has taken the river-thief and made of him the Jerry McCauley of Water Street. It has transformed whole communities from the lowest types of heathenism into Christian communities where life and property are safe and respected. The missionary records of the South Sea Islands afford many notable instances. Let one illustration suffice:

> When Mr. Williams first visited Raratonga, in the South Pacific, he found them all heathens. When he left them . . . they were all professed Christians; and in the stead of idols . . . were three spacious places of Christian worship, with an aggregate of six thousand attendants. He found them without a written language. He left them reading in their own tongue the wonderful works of God. He found them without a Sabbath, and when he left them, there was no manner of work on the Lord's Day. He found them ignorant of the nature of true worship; he left them with family prayer every morning and evening in every house in the island, and what was true of Raratonga was true of the whole Harvey group [in the South Pacific]. In ten years' time, a dark and bloody idolatry, with all its horrid rites, gave way to the triumphs of the gospel.[24]

[24] *Miracles of Missions*, Vol. I, pp. 27, 28.

Without stopping to discuss the other religious contributions of Jesus, let it suffice to say that in the centuries since his day, there has never been a single great addition to the religious teachings that he gave, and there has never been a single correction of any of his teachings. We have seen that he made the great contribution of the ages to the world's idea of God, to the world's conception of righteousness and sin, and to the plan of man's salvation.

V. THE MASTER PERSONALITY

1. Who was this Jesus? We are well aware of the fact that what the man is in himself, dominates what he says and does. What, then, was the personality of this Master of the ages.

Make a list of the characteristics of leadership, and then compare that list with the characteristics of Jesus. You will find that he possesses each of those leadership traits, but did not have the usually attendant vices. He had a strong will; nothing was able to swerve him from a fixed purpose. Yet he was never domineering and never overrode the personality of another. He was noted for his compassion and gentleness, yet he possessed the virility that made mobs quail and slink from before him. He was remarkable for the breadth of his forgiveness, and yet no man has ever exceeded him in the severity of his denunciation of wilful wrong.

In world history, men have at times borne great

burdens of responsibility, but no man in world history has ever carried for years anything like the burden of responsibility that rested upon the Nazarene. He clearly believed that upon his faithfulness and absolute fidelity there rested the eternal welfare of the entire human race. Yet Jesus carried this burden and kept a perfect mental balance. It may be seriously doubted if any other mind could have kept its reason more than a few moments, or at most, a few hours, under that terrible weight of care.

It is a striking fact, well established by history, that the best of men have almost universally been those most conscious of their own shortcomings and sins. In this respect Jesus was the outstanding example of a man that not only never acknowledged sin, but absolutely denied that he had been guilty of any sin. Still more remarkable is the fact that those that were closest to him and so knew him best, affirmed in the most unmistakable terms that he was faultless. The bitterest enemies, who watched him with the utmost care for years, were unable to bring any charge of wrong against him. So completely did they fail that Pilate, after hearing their attempts to manufacture a case, declared him innocent. But Jesus' claim to sinlessness was only one of a large number of remarkable claims made by this most remarkable man. Let us note some of the major claims that he made for himself. He takes all the necessities of life and asserts that he fulfils them for mankind, in a spiritual sense:

Food: I am the bread of life (John 6: 35).
Drink: If any man thirst, let him come unto me and drink (John 7: 37).
Light: I am the light of the world (John 8: 12).
Shelter: I am the door of the sheep (John 10: 7).
Rest: I will give you rest (Matt. 11: 28).

He takes the great intellectual and spiritual longings of men and says these also find their fulfilment in him:

Truth: I am . . . the truth (John 14: 6).
Forgiveness of Sin: Man, thy sins are forgiven (Luke 5: 20).
Knowledge of the Path of Life: I am the way (John 14: 6).
Full Life: I am . . . the life (John 14: 6).
Life after Death: I am the resurrection, . . . Whosoever liveth and believeth on me shall never die" (John 11: 25, 26).

He claimed the supreme right to men's affections and the first place in their lives:

Whosoever shall lose his life for my sake and the gospel's, shall save it (Mark 8: 35).
Blessed are ye when men shall reproach you, and persecute you, and say all manner of evil against you falsely, for my sake (Matt. 5: 11).
He that loveth father or mother more than me is not worthy of me (Matt. 10: 37).

The ultimate blessing in this life and particularly in that to come was in a peculiar way dependent upon man's relation to himself:

As the branch cannot bear fruit of itself, except it abide in the vine; so neither can ye, except ye abide in me (John 15: 4).

Every one who shall confess me before men, him shall the Son of man also confess before the angels of God (Luke 12: 8).

I give unto them [the disciples] eternal life (John 10: 28).

Jesus claims that the special relationship between himself and his disciples will not cease with his death on the cross:

Lo, I am with you always, even unto the end of the world (Matt. 28: 20).

For the Son of man shall come in the glory of his Father . . . and then shall he render unto every man according to his deeds (Matt. 16: 27).

He took the holiest institutions of religion of his day and stated that he was superior to them:

The Son of man is Lord of the sabbath (Luke 6: 5).

I say unto you, that one greater than the temple is here (Matt. 12: 6).

Jesus claimed that he alone of all men had definite, exact, personal knowledge of the Father God and of heavenly things:

No one cometh unto the Father, but by me (John 14: 6).

No one knoweth . . . who the Father is, save the Son, and he to whomsoever the Son willeth to reveal him (Luke 10: 22).

We speak that which we know, and bear witness of that which we have seen [he was speaking of heavenly things] (John 3: 11).

He claimed to represent God perfectly:

Work not for the food which perisheth, but for the food which abideth unto eternal life, which *the Son of man*

shall give unto you: for him the Father, even God, hath sealed (John 6: 27).

This referred to the handing by the sovereign of the official signet-ring to a minister, so that the very acts of the minister, when so sealed, became the acts, laws, and decrees of the sovereign himself. Today we would call it the absolute power of attorney to transact all the business of God.

In the same line, he stated:

He that hath seen me hath seen the Father (John 14: 9).
This is the work of God, that ye believe on him [Jesus] whom he hath sent (John 6: 29).

We are not then surprised when he also directly claimed to be of a different order of beings from mankind. Thus he asserted that he had definite, personal, conscious, existence before his birth into the world:

Before Abraham was born, I am (John 8: 58).
I am from above: . . I am not of this world (John 8: 23).
I came forth and am come from God; for neither have I come of myself, but he sent me (John 8: 42).

He speaks of the life he lived with God the Father; e. g., he mentions,

The glory which I had with thee [God] before the world was (John 17: 5).

In the clearest of expressions he declared that he was the long-promised Christ and that he was the Son of God:

I am the Son of God (John 10: 36).
I that speak unto thee am he [the Christ] (John 4: 26).

To the high priest's question, "Art thou the Christ, the Son of the Blessed?" Jesus said, "I am" (Mark 14: 61, 62).

I and the Father are one (John 10: 30).
All authority hath been given unto me in heaven and on earth (Matt. 28: 18).

3. What is the conclusion? We have seen that Jesus was a human being and had all the qualities and attributes of a man, and that he claimed to be more than man, that he asserted in the clearest terms that he was the Son of God.

We are not concerned with theological discussions, but we need not wonder that this claim of Jesus should bring with it difficulties. For naturally, when the Infinite comes into direct relation with the finite, there are bound to be lengths, breadths, heights, and depths that man cannot comprehend.

Nor should we be surprised that there are certain elements of the Infinite that are not found in Jesus. Certain delimitations necessarily occurred in the full deity at the time of the incarnation; e. g., God is a spirit and hence is omnipresent; man has a body and so is confined to one locality. Jesus as a man had a body and so was localized. God cannot be tempted, man can; and the record shows that Jesus as a man was tempted. God has perfect knowledge and so cannot grow; man does grow, and the record says that Jesus grew.

But as we look more closely over the evidence that we have already reviewed in this chapter, we find that every particle of possible objective evidence would find its place in one or more of the five divisions that we have considered—the intellectual, social, physical, religious, and that of personality. We have seen that in every one of these five, Jesus was not only supreme, but was so completely the Master that he was in a class entirely by himself. Indeed, this mastery in every line of possible objective evidence is so complete, and is at the same time so completely out of the natural order of human life and experience, that it can be adequately accounted for only by such a divine possession of Jesus of Nazareth as amounts to an incarnation. Nay, more than that; for if Jesus had himself never claimed to be more than human, we should be compelled by the overwhelming weight and nature of the evidence to a belief that in him God dwelt in all his wonderful fulness.

The acceptance of the fact of the incarnation does afford a reasonable explanation to otherwise inexplicable facts. It enables us to understand why in Jesus we have the Master-mind of all time, the one social leader who never made a mistake, the absolute Master of the nature that he himself made and whose laws he ordained, and the religious genius that outshines all others as does the sun at noonday exceed the twinkle of the midnight star.

When we come to consider the character of God as Jesus revealed him, we see at once that such a

God would by moral necessity be compelled to go to the extreme of his own infinite power and wisdom in the interest of men. Such extreme length would by necessity compel God to make the completest incarnation of himself into the life of man that it was possible for him to make. This completest incarnation possible for the Infinite was made in the person of Jesus.

The belief of the writer is, then, that in Jesus of Nazareth we have the completest possible incarnation of God that was possible in the body of a man without destroying the human personality. In other words, we have in Jesus a perfect human personality, and at the same time, complete Godhood, with only such limitations in the Deity as are made necessary by the fact of the incarnation.

Jesus proved his right to the claim of " all authority in heaven and on earth." He is the great World-Master of all time.

II

THE MASTER OBJECTIVE OF JESUS

OUTLINE

I. Jesus' Statement of Life Purpose:
   1. His opening statement.
   2. Statement in mid-career.
   3. Redemptive objective.
   4. The difficulties.
   5. Ideals of Jesus—the deeper study.

II. Jesus' Sense of Duty—His Moral Imperatives:
   1. In childhood.
   2. Middle career.
   3. Under the shadow of the cross.

III. His Temptations:
   1. In the wilderness.
   2. During the crisis in Galilee.
   3. In the garden and on the cross.

IV. The Abiding Satisfactions of His Life:
   1. The joy in coming to him of alien peoples.
   2. The transfiguring vision.

V. Conclusion.

THE MASTER OBJECTIVE OF JESUS

The greatest single assistance in the developing of personal character is derived from other persons. The greater the person whom we study, other things being equal, the greater the benefit to our life. We have seen that Jesus was the outstanding man of all history. It would follow that he would be most worth-while to study. So important would be such a study that no man can afford not to become fully conversant with that outstanding character.

The first thing in the comprehension of any life is the understanding of its objective. For in one respect, all great men are alike in that they have had a master-objective toward which they have directed the course of their life, as the steamer directs its course towards the port of destination. It is about this objective that the choices of life are made. It is to the accomplishment of this objective that the work of life is directed. Whatever will not further this objective is discarded.

This study is not a simple thing. It involves the understanding of the very well-springs of being, the inmost soul life of the man. We shall therefore study the words and acts of Jesus in order to get, as it were, different pictures of the soul of the Master.

In thus studying the objective of the life of Jesus, we shall use four avenues of approach: His own

statements of purpose; his sense of duty, or the moral imperative of his life; his temptations; his abiding satisfactions.

I. JESUS' STATEMENTS OF LIFE PURPOSE

1. In the Gospels we find a number of detached statements that throw light upon his purpose, but he never gave any full discourse upon it. The remarks he did make are in connection with other addresses, and so we shall have to consider the context to get the full significance of them.

The first recorded words from the lips of the mature Jesus reveal such a purpose when he stated to John, "It becometh us to fulfil all righteousness" (Matt. 3:15). He made it the fixed rule of his life to do the right at all times. But it means more than this. The word "fulfil" means to fill full, to complete, and the phrase is plural, not singular. It therefore requires that the purpose was to fill to the full the entire measure of righteousness, not alone for himself, but for all; to bring about a perfectly right relation of man to man and of man to God.[1]

Manifestly there can not be the full, complete reign of righteousness between man and man and between man and God until that righteousness embraces the entire world. But one of the tests of the truth of any conclusion is its effect upon the lives of men who heard it. In this case there was but one hearer, the Baptist.

[1] The American Commentary on Matthew.

The result of this first interview upon the Baptist is one of the most remarkable in all history. Before meeting Jesus, John had been the fiery prophet of righteousness, hurling his invectives against King Herod and calling the religious leaders of his day a race of snakes. He had proclaimed the coming of a Jewish Messiah with an axe in his hand, whose work was to be likened to a destroying and purifying fire and a mighty wind. He had conceived of his own relation to the coming one as that of the lowest slave.[2]

He meets Jesus, and he is himself completely transformed. All invective ceases. He is ennobled. He now describes his relation to the Christ as that of the Friend of the Bridegroom. He is no longer the fiery prophet, but the voice crying in the wilderness, "Make straight the way of the Lord" (John 1:23). His horizon is lifted. Before he had proclaimed a Jewish Messiah. Now he points to a world Saviour. "Behold, the Lamb of God, that taketh away the sin of the world" (John 1:29). John became the first to catch something of the world-wide purpose of the Christ.[3]

2. More than a year after the time of the statement we have just quoted, Jesus, now in the midst of his career, and in the course of one of the most complete and longest discourses in his entire life, stated, "Think not that I came to destroy the law or the prophets: I came not to destroy, but to fulfil"

[2] Matthew 3:1-12; Mark 1:8; Luke 3:1-20.
[3] John 1:19-33; 3:25-36.

(Matt. 5: 17). In this sentence Jesus states that he came to perfect and carry out the great earlier revelation God had made to the Jewish people. What had been the great contribution of the Jewish people to the world, and what was the necessary result in world life of this earlier revelation? From this we may gain a glimpse of the objective of Jesus. In Chapter I we have seen that the Jews gave to the world the great conception of Monotheism, the one God.

This knowledge of the one true God requires that there be the effort to make him known. Of course a God who made the world and the peoples thereof, and who ordained the laws of right and wrong for the well-being of all men, would desire to have those laws known by all and to receive himself the worship of all men of all races. To suppose anything else would so reduce the character of God as to make it impossible for an intelligent moral and normal man even to respect or worship him.

This inevitableness of the missionary work arising from the recognition of the oneness and universality of God did drive the Jews, even against their will, into active and wide-spread missionary service. This missionary objective seems to have been the deeper purpose God had for the nation in the exile.

The Babylonian captivity did two things for the Jews. It drove them into a purer worship of God, for never after that did the nation go into idolatry, and it scattered this monotheistic, Jehovah-worshiping people to all corners of the then known world.

They went beyond the boundaries of the ancient world and crossed Asia, even going into China.[4]

In the West, these Jewish emigrants settled in every city of importance in the Roman Empire, and carried with them their purer religion, and by the ethical ideals of their religion they attracted the attention of many of the more spiritually-minded peoples of the different lands. A few of these became full proselytes and were admitted into the fold of Judaism, but a much larger number left off belief in idols, read the Old Testament Scriptures, and prayed to Jehovah. It was among this fine group of semi-adherents to the Jewish faith, who had some background of knowledge of the Jewish Scriptures, that the apostles found many of their first and best converts.

In the East, the Jews in their wanderings seem to have come into contact with the Karens and the wild tribes now living in Burma and South China. For in several of these tribes, we find some of the stories of the Old Testament and the prophecy of a coming deliverer. One of the most remarkable of these stories is that of the Garden of Eden, and relates how Yuah created man and woman, placed them in a garden with seven kinds of trees, and stated to them that the fruit of one of the trees must not be eaten; that the evil spirit, Mukawlee, persuaded the woman to eat of the fruit and give it to her husband, and that thereupon, their people

[4] L. C. Barnes, *Two Thousand Years of Missions Before Carey*, p. 18 and Chapter II.

were cast off by the God Yuah, but that he promised that there would come a deliverer. The Karen's Song of Hope in part runs thus: [5]

> At the appointed season Yuah will come;
> The dead trees will blossom and flower.
> When the appointed season comes, Yuah will arrive;
> The mouldering trees will blossom and bloom again.

It is needless to state that the missionaries have been able to make use of these traditions, and some of the richest and most fruitful harvests in the later part of the nineteenth and the twentieth centuries have been among these peoples.

It was since the World War that Dr. W. M. Young of the Baptist Burman Mission started active work in the station at Mong Mong. He writes in April, 1927:

> We reached home April 27, after a tour of ninety-eight days. We baptized upwards of three thousand on the tour, and on the entire fields of Bana and Mong Mong, three thousand six hundred have been baptized since the first day of January. . . During the last two years and four months we have baptized upwards of ten thousand two hundred giving us in all now about . . . twenty-two thousand converts.[6]

3. The two statements thus far studied imply the world-wide scope of the purpose of Jesus. Let us look for the other declarations of that purpose. We find a group of statements made at a number of different times, but all of the general effect as follows:

[5] Quoted from Bunker, *Soo That,* Chapter IX, p. 92.
[6] From report letter, April, 1927, from Doctor Young.

The Son of man came to seek and to save that which was lost (Luke 19: 10).

The Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many (Matt. 20: 28).

I am not come to call the righteous but sinners to repentance (Luke 5: 32).

These passages add that the purpose of Jesus included the redemption of the fallen. It has been said that science teaches the survival of the fittest, but the purpose of the Christ is the transformation of the unfit into the fit. Enormous fortunes have been made during the past few years by the utilization of waste products. But the mere economic value of all such utilization of waste is probably but a small part of the economic worth to the world that has come from the reclamation of wasted lives. In this country alone, the annual cost of crime is several billions of dollars. If the redemptive work of Jesus could be completed, this enormous sum would be saved, and its purchasing power would remake the economic and moral life of America.

But Jesus did not limit this redemptive work of his to the fallen, for in another striking passage he states, "I came that they may have life, and may have it abundantly" (John 10: 10). In the earlier part of the same discourse, he clearly stated that it was only by means of him that entrance into the fuller life was possible. These statements were not addressed to the outcasts. Jesus was speaking to the disciples and the religious people of his day, and

they were the best and more religious people of the world at that time. His purpose then included the benefit, the fuller salvation, not only of the lost but of the best, and so of all men.

Here the differences in the positions of the men before and after the coming to Christ are not so noticeable, because in the nature of the case the differences are not so great. But here too, we find that there is abundant testimony to the uplifting power of the Christ. Let one illustration suffice. Probably the outstanding woman of all India in the past generation was Ramabai—the only woman, at that time at least, that had received the right to call herself a Pandita. Before her conversion to Christianity she had become interested in reform and was a keen scholar and a noble woman. But later in her life she found Christ, and in finding him she also found the fuller, richer life that he came to give. The story of her home for the girl widows of India and the Christian influence that radiated from it, reads like a romance. Not only did she herself find through Christ the higher life, but she helped to spread that higher life in the entire community.[7]

4. There are, however, two statements of this purpose that seem at first, at least, to be out of harmony with the statements of purpose so far expressed. The first of these is: "Think not that I came to send peace on earth: I came not to send peace, but a sword" (Matt. 10: 34). The context, however, is important. Jesus had been speaking to the disciples

[7] Pandita Ramabai, *The Story of Her Life.*

of the persecutions that they would have to endure in the propagation of the gospel, and then adds the statement quoted.

In every moral and spiritual advance, there is a conflict between the new and the old; between the false and the true; between the impure and the pure. The better is ofttimes the worst enemy of the best. Therefore the declaration of the complete gospel that Jesus came to give was in the inherent nature of things bound to conflict with the older and less pure religious faith. This would inevitably lead to conflict. The immediate effect of the preaching of his gospel would be the sword of opposition. Jesus was giving the first effect of his life-work, not its ultimate beneficial purpose.

A look over Christian and missionary history reveals that Jesus was right and that persecution has followed. The catacombs of St. Sebastian in Rome contain the bodies of one hundred and seventy-four thousand martyrs. England had her "Smithfield" and "reign of Bloody Mary." Spain had her "Inquisition." The Boxer outbreak took the lives of thousands of the Chinese Christians. Until 1873 Japan had her signboards prohibiting the Christian religion.[8]

The other statement seems still more out of harmony with the previous statements of purpose. It is: "I was not sent but unto the lost sheep of the house of Israel" (Matt. 15:24). This would seem

[8] *Via Christi*, p. 20; Cary, *History of Christianity in Japan*, Vol. II, p. 66; Rubert C. Forsyth, *The China Martyrs of 1900.*

to imply that Jesus limited the purpose of his life to the Jewish nation; and the German scholar Harnack so states.[9]

We have seen that in the statements of the purpose that we have so far considered, there is a universal implication. Therefore, one of three things must be true. Either Jesus was unaware of the universal implication in each of the early declarations of purpose, or this declaration is a partial and limited statement expressing a temporary phase in the dominant purpose of his life, or it is frankly out of harmony with the other statements.

The Jews were the people to whom God had made the earliest revelations of his will. They were the most advanced of all peoples upon earth, religiously, and hence were the best prepared to receive and spread the truths he came to teach. It was necessary that Jesus should work with the best material he had and, therefore, he chose rightly to work with the Jews. But the Jewish nation was very bigoted, and for him to have extended his own active work to Gentiles would have shut him off from approach to the Jewish people. He therefore had to choose, for the immediate present, a narrower scope of work. We have, then, in this statement, one of those declarations of temporary rather than ultimate purpose.

Such a temporary shifting of emphasis is very common upon mission fields in all ages. Missionaries have frequently found it necessary to shift

[9] Harnack, *The Mission and Expansion of Christianity*, Vol. I, Chapter IV, of Book I.

emphasis for a time. Doctor Clough of India, during one of the great famines, refused to accept any candidates for baptism, but took a contract for a public work from the British government, and so gave employment to large numbers who otherwise would have starved. He had been a civil engineer before he became a missionary. He would not for any consideration have returned to contracting and engineering as a profession, but in the emergency it was necessary, and the long results proved that he was right. The years following the famine saw what, up to that time at least, was the mightiest ingathering into the Christian church ever witnessed upon the foreign field in modern times. One day there were 2,222 baptized, and more thousands came in the year.[10]

5. The life purpose may also be learned from the study of the ideals of a life. Livingstone had the ideal of freeing Africa from the curse of the slave trade and opening up the great country. He bent his every energy to that accomplishment. Mackay, of Uganda, setting out for the almost unknown section of Africa, went there with the determination to carry to that neglected people the blessing of a pure gospel. He urged the Missionary Board not to be discouraged if the different members of the party should be taken by death, but to send others to fill their places.[11]

[10] Clough, *Social Christianity in the Orient*, Chapters XV and XVI.
[11] Blaikie, *The Personal Life of David Livingstone*, Chapter VII, p. 342; *Uganda's White Man of Work*, p. 30.

These life ideals may be ascertained in many ways, but we can only suggest briefly a few of them. On several occasions Jesus extends invitations to men to become his followers. Note some of these invitations.

"Come unto me, all ye that labor" (Matt. 11: 28). "Every one that is of the truth heareth my voice" (John 18: 37). "Whosoever liveth and believeth on me shall never die" (John 11: 26). "If any man thirst, let him come unto me and drink" (John 7: 37). All these invitations are of a very definite universal application. They also meet universal needs.

We have already seen in Chapter I that Jesus also made numerous claims for himself, and these claims are general in their character, to meet universal needs, and lose practically all their significance if one attempts to give to them any local application.

We may judge the ideals of the Christ by the few prophetic glimpses that he gives of the success of the gospel message. He declared that the gospel shall be preached in the entire world. He declared that many shall come from the East and the West and shall sit down in the kingdom with Abraham. He directed his followers to preach that gospel to all nations and to every creature.

The ideal of a life can also be learned from the prayer periods. For prayer involves the seeking of the aid of the Infinite God in the accomplishment of some task which we are trying to do. The early missionary to the Indians, David Brainerd, spent hours and hours at a time on his knees before God.

The service on Prayer-meeting Hill preceded the success of the great Telugu revival. The same is true upon many another mission field.[12]

The periods of special prayer recorded in the Gospels were immediately preceding a crisis in the work of Jesus, and every one of those periods meant a distinct advance step in the great world-wide scope of his message or work. There was prayer at the baptism, when his life program was formed. There was prayer in the early morning following the great day in Capernaum; the first home mission tour of the cities of Galilee followed. There was a special period of prayer the night before the choosing of the Twelve, those twelve whom he named "apostles" and sent forth to proclaim the gospel where it was not known. Jesus prayed most of the night after the feeding of the five thousand, and as a result, he refused to lower his ideals to become a temporal king, and withdrew for the more intensive training of the apostles for their missionary careers. There was the prayer the last night of the Life. It resulted in the supreme victory of his life on the cross which, as we shall later see, made possible the world-wide proclamation of a gospel.[13]

If we pass to a study of the recorded prayers of Jesus, we find that the two great prayers that have been preserved for us, both contain petitions for the extension of his kingdom.

[12] David Downie, *The History of the Telugu Mission,* pp. 48, 49; *Memoirs of Brainerd* (Introduction), p. 38.

[13] Campbell, *The Place of Prayer in the Christian Religion,* Chapter III.

It is stated that one of our missionary secretaries some years ago was in a church whose pastor told him of Mr. Doe, a prominent member of the church who was not a believer in missions. After the meeting, the secretary said to Mr. Doe that he was very glad to see him, for he understood that Mr. Doe never prayed the Lord's Prayer. Mr. Doe looked up in surprise and replied, "But, sir, I repeat it almost every day." "Indeed," said the secretary, "I am surprised, for I understood that you do not believe in missions, and so of course I thought you would not pray for the success of missions by repeating the words 'Thy will be done . . . on earth.'"

The secretary was right. To go through the form of praying for the world-wide extension of the kingdom of God without using our own efforts to help bring it about, is little less than mockery.

The history of the church has many examples of men who have wrought mightily in prayer. It is stated that Ting Li Mei, the native Chinese pastor and evangelist, had a prayer list of about sixteen hundred for whom he regularly prayed. It is also said that power seemed to accompany him wherever he went and he has been mightily used of God for the promotion of the kingdom.[14]

The Lord's Prayer is not merely a set form of words, but a general outline of the things to be prayed for. Consider the importance given the petitions for the extension of the Kingdom, and the

[14] Montgomery, *Prayer and Missions*, p. 177.

relatively unimportant place assigned to the other needs of man.

Test your own prayers by the above standard. Yes, apply it to the prayers that are given in the church. It will be found that only a very small part of these prayers are devoted to an intelligent seeking of the extension of the great Kingdom interests. In the light of the prayer history in connection with missions, it is not too much to say that, when the prayer life of the average church places the same emphasis upon the extension of Christ's Kingdom through missionary agencies that the Lord's Prayer does, there will be a complete evangelization of the world in a generation.

Lastly, the purpose of Jesus may be inferred from the use of his favorite name for himself, "Son of Man." He never used any distinctly Jewish phrase such as "Son of David." For obvious reasons, he rarely chose any divine title, but he did take this one phrase, "Son of Man." Whatever the implication of this expression in the Old Testament, Jesus seems to have used it to link himself with the life of man. He was the representative, the perfect Son of man. We should also remember that among the Jews, the name assumed is supposed to represent the character, and it may be presumed that Jesus followed this custom.[15]

What was the expressed purpose of his life? It was redemptive in the fullest meaning of that term;

[15] Horton, *The Bible a Missionary Book*, pp. 54, 55.; Arthur J. Tait, *Christ and the Nations*, pp. 143, 144, 149-158.

redemptive of man from the lower to the higher and the abounding life, for all men of all races and climes.

II. JESUS' SENSE OF DUTY—HIS MORAL IMPERATIVES

Every great religious leader of history has been a man with a strong sense of duty. He has felt a moral imperative that has been the driving-power of his life as the steam drives the engine. Often it is impossible properly to appraise a man's actions until these deep moral imperatives are studied and understood.

Neesima was one of the earliest of the great native Christians of Japan and was largely instrumental in founding the first Christian Japanese college—the Doshisha. He was a large factor in the bringing of the Christian claim to the educated and higher classes of Japan. We get insight into the great moral dynamic of his years of struggle as we read his words, "God will not forsake me," and again, "My heart is constantly burning like a volcanic fire for my dearly beloved Japan." [16]

Some years ago, Edward Judson refused the presidency of an Eastern college in order to remain in charge of a church in the slums of New York. Listen to his statement: "While I may be more wanted there, I am more needed here." [17]

[16] *Missionary Anniversary Programs,* Course II, p. 40.
[17] *Missionary Anniversary Programs,* Course I, p. 17.

1. Let us examine the life of the Nazarene in this regard. The boy Jesus had gone to the Temple to become a son of the law at the age of twelve. The family had started for home, but for three days, unmindful of their departure, the lad continued in the great religious schools. He won the admiration of the learned doctors of the law by the keenness of his questions and the discernment of his answers. Then came his first great statement of that moral imperative that even as a child, was guiding his life: "Wist ye not that I *must* be about my Father's business?" (Luke 2:49, Authorized version.) There was that inner urge to learn and be about the great things of the heavenly Father. Already the lad had come to one of the greatest religious conceptions, for as far as we know, that was the first time in recorded history that any one had directly spoken of God as "*My* Father."

It is perhaps only a coincidence, but it is certainly suggestive, that the first and the last recorded words of Jesus fit together as they do. The last words, spoken just at the time of the ascension, were "Ye shall be my witnesses . . . unto the uttermost part of the earth" (Acts 1:8). Put the first and the last together and we have: "Wist ye not that I must be about my Father's business . . . unto the uttermost part of the earth." Within the space between those two expressions, there lies all the teaching of Jesus, all those great motivating forces that have already made such revolutionary changes in men's lives and that have within them still further dynamic for the

reconstruction of this world. Was it a mere coincidence, or do those words really express the length and breadth of the moral objective that the Christ held before himself? Let us see.

If the life cannot be properly understood without understanding the urge of duty, so is the course of the whole life guided by the line of that religious imperative. When Doctor John K. MacKenzie uttered that heart cry, "O Lord, send me to the darkest spot on earth": [18] the great missionary career of the noted medical missionary to China was assured.

2. When Jesus started north from Judea for Galilee, the record says, "He must needs go through Samaria" (John 4: 4). The usual route of travel was not through Samaria. The "must" was not a physical but a religious obligation. It was a "must" in order that the Nazarene might have the first opportunity of his life to proclaim his gospel to the most hated race upon earth—the Samaritans.

The sense of duty toward others besides the Jews is also suggested by that statement made during the closing year of his life: "We must work the works of him that sent me, while it is day: the night cometh, when no man can work. When I am in the world, I am the light of the world" (John 9: 4, 5). Here we have the world-wide range of duty suggested both by the word "world" and by the word "light"; for light knows no national boundaries.

This moral imperative often leads the man into

[18] *Missionary Anniversary Programs*, Course I, p. 26.

known danger and death. St. Paul felt this on his last journey to Jerusalem. Luther felt it as ever present after he had nailed the theses to the cathedral and so started the world-changing Reformation. Jesus, on the last journey to Jerusalem, strode ahead of the disciples. The tense pressure of destiny put such a stamp upon his face and such an attitude into his whole carriage that the disciples were afraid. What was the cause of this inner strain? He states it to the disciples. He is going to Jerusalem, and there is to suffer death, and then to rise the third day.[19] (Mark 10: 32-34.)

3. Let us go with him into the last night of life as the very shadow of the cross is upon him. He is in the garden. Duty calls him to the cross the following day, but from it he naturally shrinks and pours forth his soul in the most passionate prayer, that if possible, he may finish his life-work in another way; but immediately he adds, "Nevertheless, not as I will, but as thou wilt" (Matt. 26: 39). The duty is paramount to his own desires. He goes to the cross.

We shall later see that Jesus regarded the cross as necessary for the salvation of men; so the inner dynamic that drove him to that cross was that, by means of it, he might make his great sacrifice of himself to the will and purpose of the Father God. By that cross he made possible the salvation of the entire world.

[19] Cf. Acts 21: 10-14; Thomas M. Lindsay, *A History of the Reformation*, Vol. I, p. 213f., Chapters II and III of Book II.

III. HIS TEMPTATIONS

Closely akin to duty, and always present in connection with it, is the great, ever-present, universal experience of temptation. Temptation reveals the inner character of a man as perhaps nothing else does. Many a man has not known himself until he he has been unmasked by such swift and terrible testing. Temptation has two aspects, an appeal and a desire. To one man, the offer of a glass of whiskey offers no temptation because there is no answering desire of appetite for liquor. To a second man, that offer stirs the slumbering passion for drink until the man becomes almost a beast in his fury to get it.

Among high, pure souls, the line of the temptation is usually along the line of the higher aspiration. In such cases, the appeal is not to do the base thing, but to substitute a lesser for a higher good. It illustrates the maxim, "The better is often the worst enemy of the best."

1. In considering the early temptations of Jesus, we shall take only the last and greatest of them, according to St. Matthew; that was to grasp world dominion. If the suggestion of world-wide rule was the greatest of the three specific temptations, then it follows that the master desire in the heart of the Nazarene was for that same world-wide rule in the hearts and lives of men.

We cannot conceive that Jesus was caught by the appeal of the glitter or the mere power of the world-

wide rule. That would have been contrary to the entire line of his life and purpose. The appeal seems to have been to assume the world rule in order that by so doing he might be a blessing to the human race.

When he looked out upon the world of his day, there certainly was an appeal for a righteous ruler. About half of the population of the Roman empire were slaves. The large proportion of the remainder were subject peoples under tribute and with few political or civil rights. Only a small minority had the rights of Roman citizenship. Morally, the Roman empire, as we know from the writers of the time, was rotten; virtue and honor were almost unknown. The inhuman barbarity of the arena was but a sample of the cruelty of the period. Religiously, the old faiths were dead, or fast dying; and the rank and file of the better classes had practically no religious belief. The Jews, who were still a religious people, had drifted into formalism and legalism that threatened the destruction of a spiritual religion.[20]

Looking back into the Old Testament, there was much authority for the position that the Messiah would be a great temporal king. Any reader of the Gospel is aware of the fact that the Jews of Jesus' day expected that the coming Messiah would free their nation from the Romans and head a world-wide kingdom with Jerusalem as the capital.

In the struggle in the wilderness, he had the two

[20] Gibbon, *History of the Decline and Fall of the Roman Empire*, Vol. I, Chapter II; *Encyclopædia Britannica*, Vol. 23, p. 580; *Epistle to the Romans*, Chapter I.

great alternatives, a temporal kingdom, or a spiritual rule. The first would be quick; the last would only be barely started during his lifetime. We do not know how fully he saw into the future, but the more the future was unrolled before his mind's eye, the greater the temptation would have been. If he was able to see the thousands upon thousands of martyrs for his cause in Rome, in Armenia, in China, the appeal from these facts would have made the struggle the more severe. There would also be the great unheard cry of the oppressed and the suffering through the years that must intervene between his own day and the ultimate fulfilment of his dream, if he waited upon the spiritual forces.

The appeal, then, from this temptation was to the world-wide rule in the lives of men. What made it a great temptation? The fact that it met the great desire of his life. The master appeal meeting the greatest of his desires, made the supreme temptation—the temptation to seize the temporal rule in the world in order to make a better world than then existed. The error therein lay in the fact that, while he could make a better world in that way, he could not make the best world. He had to decide between a quick better, and an ultimate best, world.

The followers of Christ have very often fallen before the temptation which Jesus resisted. The history of the church is all too full of that use of force to try to compel men to be religious. We read of Charlemagne forcing the pagan Saxons to accept baptism. The Catholic Church, in the supposed in-

terests of religion, instituted the Inquisition. The year 1927 witnessed the tercentenary of John Bunyan, who spent years in Bedford jail for the then terrible crime of preaching the gospel in a different way from that of the Established Church in England.[21]

The times of greatest temptation are often immediately following the greatest periods of success or spiritual uplift. Such was the case with Jesus. The trial in the wilderness came immediately after the spiritual uplift of the baptism and the assurance of the enduement of the Spirit.

2. The next great struggle of his career came at the close of one of the greatest successes of his life. For months, immense crowds had followed him. The work had increased to such an extent that he had commissioned the Twelve to go out as helpers. They, too, had had wonderful success. They had just returned from their missions, and Jesus sought to get a chance to have a little quiet conference with them, but the crowd followed him for miles into the country. Representatives from the various cities of Galilee were there, and had all day hung upon his teaching. Then came the crisis.

The evening had come. The crowd was hungry and tired. Then, behold! This wonderful man turned from the simple teacher. He became the organizer. The men were quickly arranged in companies of hundreds and fifties. With a despatch

[21] Lord, *Beacon Lights of History,* article on Charlemagne; A. K. de Blois, *John Bunyan the Man,* Chapters V and VI.

that showed military precision, food was passed to all. The people were thrilled; never had such an exhibition of power and capacity been witnessed. No wonder that quick glances passed from man to man in that multitude. The glances were followed by words: "Is he the Messiah?" [22]

Jesus perceives the glances; he hears now and then a word. Instantly his mind catches the significance. The assembled men from the various cities of Galilee are ready to proclaim him the King of the Jews. The old appeal of the temptation days returns. The opportunity has come without his seeking. It is likely to be thrust upon him. The movement in the crowd is growing. It is sweeping from group to group. The disciples have caught it now and are ready to join the demand that he assume the leadership. The situation is tense.

Quickly Jesus senses the entire situation. He acts at once. The disciples are the key. He gives them the order: "Get into the boat. Go to Capernaum." The attention of the crowd is diverted a moment by the departing of the disciples. They rush towards the shore. No; Jesus is not in the boat. Where is he? Seizing the moment of their diversion, as we believe, and pulling the head-covering forward over eyes and face so as practically to disguise himself, he swiftly passes out of their midst. With quickened step, he ascends the hill.

On the hilltop alone he faces the whole situation. He must either accept the demand of the people and

[22] Matthew 14:13-23; Mark 6:30-46; Luke 9:10-17; John 6:1-15.

become a temporal ruler, or he will lose the popularity of the crowd. To lose the crowd might mean the loss of opportunity to help and to lead them. The kingship this time was not being sought by him but was being thrust upon him.

Hour after hour passed as, alone in the darkness, he wrestled with his problem and sought the help and guidance of the Father God. It was near the morning before the victory was won. Again he chose the long, hard, slow, but sure road of spiritual leadership, rather than the quick, easy road of temporal rule. Again he had decided that he would be content with nothing short of the best.

3. Last, as well as first things, are of special importance. What was the passionate desire in the mind of the Christ as he stood under the very shadow of the cross—as he actually hung upon it?

He knew that he was not forced to the cross. He knew that he had the power to escape it. With one word, the entire company of soldiers that came out to seize him were sent to the ground like a row of ten-pins. They were powerless before him. He was conscious that he had but to ask, and legions of angels would attend and protect him. He was not forced to the cross.[23]

Here, in the closing twenty-four hours of the life, the old temptation returns with even greater intensity. So intense is this appeal, and the longing desire to accept it, that Jesus is again driven to his great defense—prayer. Prayer at this time so in-

[23] John 18 : 6 ; Matthew 26 : 53.

tense as to draw into it every ounce of physical as well as spiritual power; so intense that in the very agony of the prayer itself, there was such an exhausting of the physical strength that it probably would have taken his life even had not the cross intervened to hasten it. We do know that he was so exhausted by it that he collapsed, physically, on the way to execution, and that he died upon the cross in a fraction of the time such executions usually required.[24]

The victory was won in the garden. The suggestions of his kingship during the trials and the taunts of the leaders while he was upon the cross that he come down, were all too late. The Nazarene had for the third and last time chosen the highest, not the next highest; the ultimate, not the present. His life is given upon the cross and thereby there were made possible a world dynamic and a world redemption.

IV. THE ABIDING SATISFACTIONS—THE JOYS OF JESUS

Closely connected with the duty and temptations are the enjoyments of life. Many of the temptations come along the line of enjoyment. The result of duty done always brings with it an abiding satisfaction that is of priceless worth. Probably most people make their daily choices largely upon the line of pleasure. Certain it is that if one can appraise the

[24] Plummer, *International Critical Commentary on Luke;* Luke 22: 44; Mark 15: 44.

joys and pleasures of any life, he has found an exceedingly accurate measurement of life.

The most casual reader of the Gospels will recall that Jesus was often the guest at parties and feasts; yet there is not a single reference to his taking especial delight in such affairs (except in reference to the Last Supper). We must look farther for those deeper satisfactions which reveal the man.[25]

1. Jesus and the disciples had been tramping north and at the noon hour had reached Jacob's Well in the Samaritan country. The sun was beating down fiercely. Jesus, faint from the journey, asked the disciples to go on a few miles farther and obtain some food, while he waited under the shade of the stone coping of the well. During their absence, the Samaritan woman came for water, and, for the first time in his ministry, Jesus came into direct contact with a member of that hated race. On the return of the disciples, they were amazed that he no longer seemed to care for food. What had happened? His own remark tells the story: "I have meat to eat that ye know not . . . my meat is to do the will of him that sent me, and to accomplish his work" (John 4: 32-34). Then, pointing the finger toward the advancing crowd of Samaritans coming out from the village with their bright head-coverings waving in the sun, he added, "Lift up your eyes and look on the fields that they are white already unto harvest" (John 4: 35). The harvest of souls he saw coming to him.

[25] Luke 22: 15.

Passing the enjoyment of food when one is hungry was the abiding satisfaction of Jesus at this first contact and opening victory in the work with the alien Samaritan—in hope, he sees the others coming from the village. He has won his first success among others than those of the Jewish race.

To the same effect is that strange incident of the Greeks (again representatives of an alien race), coming to the disciples in the Temple and asking that they might see Jesus. When the request was made known, Jesus uttered the significant expression, "The hour is come, that the Son of man shall be glorified" (John 12: 23). The glory, the deeper joy, came from his extending influence over the lives of the teeming Gentile world. He recognized the prophetic element in this incident for he added, "Now is the judgment of this world, . . and I, if I be lifted up from the earth, will draw all men unto myself" (John 12: 31, 32). He saw the few Greeks as the first of a host from all nations coming under his spiritual sway, but he recognized that this was only to come after and through his death. It was at this time that Jesus, again, for the third time in his life, received the direct assurance from the Father God in the words, "I have both glorified it [Jesus' name], and will glorify it again" (John 12: 28). Here there is the divine recognition that the coming of the Greeks was a glory, and that it was but the beginning of further and implied greater glory.

2. Earlier in the ministry Jesus had retired for a

night of prayer and had taken three of the disciples with him. They seem to have wakened from sleep, and for the one time in his public ministry human eyes beheld the face and form of the Christ during an intense period of prayer. The face—the whole form—was transfigured. There was a beauty and brightness about the entire person, the like of which they had never seen. They behold two others, Moses and Elijah, talking with him. What were they talking about? "The decease which he was about to accomplish at Jerusalem" (Luke 9: 31).

What were the transfiguring elements? The goal—the goal beyond the death—the goal that so fired the entire person as to transfigure it—the goal that was not only beyond the death, but the goal that was to come through and because of the outpouring of life. This was the glory—this was the satisfaction that filled his being and transfigured him.

What was this goal? It was the goal of a transfigured and a glorified human race, when all races and languages and peoples should be brought under the redeeming power of that death of his. This was the master joy of which the apostle wrote: "Who [Jesus] for the joy that was set before him endured the cross, despising the shame" (Heb. 12: 2).

We have not spoken of the joy that came in the faithful doing of the work assigned to him by the heavenly Father. All work well done brings with it a certain amount of satisfaction. But we have selected for special consideration only those passages

and incidents in his life that the record indicated as giving special joy to the Christ. It is significant that all of the periods or incidents that afforded him peculiar satisfaction were thus connected with the great missionary outreach for the world redemption. What would it mean to the cause of the Christ and the extension of his kingdom if it were the one great joy of the rank and file of his followers to be of service in the outreach of that gospel unto the ends of the earth! Thank God there are some who have, in a measure at least, shared the abiding joys of the Christ ideal.

David Livingstone, in his consuming passion for the opening up of a continent for Christ, could write, "I will place no value on anything I have or may possess, except in relation to the kingdom of Christ." [26]

V. CONCLUSIONS

In the light of the recorded facts and words of Jesus, what was the master objective of his life? That objective that furnished the dynamic for his wonderful deeds—the inspiration and the guide to the matchless teaching? What was that master objective which is the central thing in his life, which must be understood in order properly to evaluate and really to understand him and his work?

In this chapter we have considered the inner life of Jesus from the four points: His purpose—the

[26] Blaikie, *The Personal Life of David Livingstone*, p. 155.

chart for his own life; the sense of duty—the moral imperative of his actions; his temptations—the testings of his soul; his abiding satisfactions—the cheering supports in the lonely life. All four pictures reveal the same likeness, and we may, therefore, conclude that that likeness is indeed the master objective which was the great motivating force of the life. In a sentence, we may state the master objective of Jesus to be the *establishing of the rule of God in the entire life of the entire human race.*

A Christian is a follower of Christ; one who is trying to approximate in his own life that of the perfect example, one who is seeking, as the inspired apostle urged, "Have this mind in you, which was also in Christ Jesus" (Phil. 2: 5). How can we have that mind of Jesus? What does that mean? Clearly, it would require that we think as he would think; that we value life as he would value life; that we act as he would act if in our position.

Jesus never placed great emphasis upon a slavish following of the letter, but he did place tremendous importance upon the spirit. Let us follow his example. If we are to follow him truly, we must seek to develop in our own lives that same great master objective that actuated him. We must open our souls to his influence and let him help us in the attainment of this goal—the mind of Jesus, the master objective of the Master.

The question that every Christian should ask himself is this: How far do I share the master objective of Jesus? To what extent does the extension of the

rule of God in the lives of all mankind the world around, weigh in my inmost soul with my own personal ambitions for the attainment of worldly power, success, influence, social position, ease, enjoyment, etc. The answer to that question will enable each Christian to determine the extent of his progress in Christ's likeness of motive passion.

III

THE MASTER TEACHING OF JESUS

OUTLINE

I. The Master Subject of Jesus' Teaching—the Kingdom:
   1. The subject of the earlier teaching.
   2. The Galilean and Perean ministries.
   3. The greatest drama of the ages—Passion Week teaching.
   4. The Kingdom the theme of the last messages.

II. How Men Become Members of the Kingdom.

III. The Relation of Members of the Kingdom to the King.

IV. The Relation of Members of the Kingdom to Their Fellow Men:
   1. Jesus' statements of social principles.
   2. Effect of social conditions upon Kingdom progress.

V. The World-wide Extent of the Kingdom in the Teaching of Jesus:
   1. The increasing emphasis upon world-wide scope in the teaching of Jesus.
   2. The fundamental doctrines require world-wide missions.

VI. Why Jesus Chose the Kingdom Topic for His Master Teaching.

THE MASTER TEACHING OF JESUS

In the earlier chapters, we have seen that Jesus made good his claim to authority and that he has the right to the title "The Master of History." We have seen in the second chapter that his Master Objective in life was establishing the rule of God in the life of the entire human race. We shall consider in this chapter the central or Master Teaching of Jesus.

I. THE MASTER SUBJECT OF JESUS' TEACHING: THE KINGDOM

Running rapidly over the opening pages of the harmony of the Gospels, we find that the first recorded content of Jesus' teaching was in the conversation with Nicodemus, who was one of the great teachers of the law and a member of the Sanhedrin. He recognized Jesus as one of the great prophetic order who teach not by the authority of men but by the word of the Lord. He was anxious to learn what great message this new prophet had for the people, for he would be well aware of the fact that all the Old Testament prophets had delivered one or more central messages to the people.

1. It was the first and only time in the entire life of Jesus that any one of the religious leaders of the nation came to him with the frank request to know

his master teaching. Jesus could not do otherwise than comply. It is therefore of the highest moment that we study, with great care, this passage.

The outline of the conversation, for manifestly that is all we have in the Gospel record, is extremely suggestive. Jesus came to the central theme with a directness that almost took the breath from Nicodemus. "Verily, verily, I say unto thee, except one be born anew, he cannot see the kingdom of God" (John 3: 3). Let us consider it. It deals with the "kingdom," and it states the one condition of entrance—"the new birth."

It is too much to assume that one conversation forms a central idea; so let us examine the record farther.

Most of the first year of Jesus' public life was spent in Judea. We know little of the content of that teaching, but from the facts that he was preaching near the Baptist, and that the disciples, under the direction of Jesus, were using the form of baptism which John was then using, we may reasonably infer that the subject of his teaching resembled that of John. It called to repentance. The baptism was a declaration of a repentance for sin and a readiness for the coming of the kingdom.[1]

2. The following year of his ministry was spent mostly in Galilee, and this was his most popular year. What was his message there?

Mark states the general subject of that Galilean ministry thus: "Jesus came into Galilee, preaching

[1] John 3: 22 to 4: 2.

the gospel of God and saying, The time is fulfilled, and the kingdom of God is at hand" (Mark 1: 14, 15). The harmony of the Gospels refers to three general tours of the cities and villages of Galilee made by Jesus during that one year, and it is very significant that in respect to each of these tours, the statement is made that the general subject of his discourses was the Kingdom.[2]

The Sermon on the Mount, which was the longest and most complete address that Jesus gave in Galilee, deals with the Kingdom. It was given immediately after the choosing of the Twelve, and may properly be called the code of conduct for the citizens of the Kingdom. The next longest discourse in Galilee was that recorded in the parable chapter in Matthew (chapter 13). Every one of these parables deals with the Kingdom; in fact, that is the subject of nearly all the parables.

To the attack by the Jews that he cast out devils by the prince of the devils, Jesus replied by the figure of the weakness of a kingdom divided against itself; and so implied that he is the representative of the opposite kingdom from that of the Evil One.[3]

The work grew, and Jesus realized that there must be helpers, so he sent out the Twelve. He told them to preach, "The kingdom of heaven is at hand" (Matt. 10: 7). Their mission was successful and they returned.

[2] The Harmony of Gospels referred to in this Chapter is that by Stevens and Burton. Gospel references are: Luke 4: 43, 8: 1; Matt. 9: 35. *Harmony of the Gospels,* Sections 40, 54, 63.

[3] Matthew 12: 24-30.

The interest had grown—the popularity of Jesus had never been so great. Jesus calls the disciples apart, out from the crowded cities, for a conference. It is of no avail. The eager multitude follows him. In a few hours thousands are seeking him. The news of his going spreads to near-by towns. He is forced to leave the conference with the disciples and teach the multitude. Again the message concerns the Kingdom.[4]

It was at this time that the crisis in Galilee occurred. We have already noted the masterful capacity of Jesus in handling the situation. The deeper significance of the event was in the fact that the people were about to take him by force and make him a king.

The teaching of the Kingdom during the past year in the cities of Galilee had had a marked effect. These representatives of the various cities were ready to cast their vote and make Jesus their Messianic King. Of course, their conception of the kind of king that he would be was not his ideal, but Galilee had in a measure accepted him, and accepted the Kingdom idea.

He clearly foresaw that there would not be time to lift the low ideal of the people to a spiritual conception of the Kingdom. The leaders from Jerusalem were too active for that. He probably felt that it would be better to check this rise of the "false kingdom" idea in their minds. This checking and the partial withdrawing from them would leave the

[4] Section 66, *Harmony of the Gospels;* Luke 9 : 11.

field in better shape for the disciples, after the resurrection, to pick up and complete the work.

During the closing period in Galilee, Jesus was very reticent in the public declaration of the Kingdom, but when with the disciples, he returns to it again and again. It seems to have been a topic, and probably the most common topic, of teaching to the disciples.[5]

The closing months were spent largely in the province of Perea, east of the Jordan River. Of course, the reports of the work in Galilee had spread to the adjoining territory and so we would expect that the same reserve as to the discussion of the Kingdom would continue as in the closing months of the Galilean ministry.

Yet it was during this period that he sent out the Seventy and instructed them to make the Kingdom the subject of their preaching. (Luke 10: 9.) He does not make so large a use of the term, itself, during these months, but he does use it on some occasions. It was during this period that there were given most of the great social teachings of Jesus, so finely summarized in the Sermon on the Mount. It was by this indirect, yet most effective method, that Jesus emphasized the great Kingdom principle.

3. Of all the events in the life of the Nazarene, the one that stands out as the most spectacular was his entry into Jerusalem on Sunday of Passion Week. The old Prophet had foretold that the com-

[5] Matthew 16: 19 and attendant verses; 16: 27, 28; Mark 9: 1, 47; Matthew 18.

ing Messiah would enter Jerusalem riding upon an ass. For months the Jewish leaders had pressed the Nazarene for a sign, for a declaration of his Messiahship; now they receive it.

Coming over the Mount of Olives and looking down from its summit, the disciples placed Jesus upon the ass (the kingly beast of peace), and then proclaimed him the King, coming in the name of the Lord. Another group, coming out from the city, joined them in the Messianic acclaim. So the Nazarene entered the city.[6]

The first scene of the greatest drama of the ages has closed. The King eternal has offered himself to the capital city of the nation, has offered himself as its King, in the very manner in which they had been told he would appear. Night has come. He has left the city to consider the offer; to accept or to reject the Kingdom and its King.

The second scene of the great drama opens Monday morning. The King proclaimed of yesterday enters the holy temple. The temple was the center of life and religion and was set apart for the worship of the great Jehovah. The prophets had foretold that the Messiah would come to it. Jesus entered it; nay, he claimed it as his very own. Hear these words of authority and claim of ownership: "Is it not written, My house shall be called a house of prayer?" (Mark 11: 17.) After making the claim, he exercised the authority of ownership. See, flying

[6] *Harmony of the Gospels*, Section 119; Mark 11: 1-11; Luke 19: 29-44.

before him, the money-changers; see the flocks and herds driven out by him![7]

Scene two has closed. Again the offer of the Kingdom has been extended. The populace has been offered the King. The King quietly withdrew from the city, and the evening hours came over the tense, throbbing life. Did the Jewish leaders sleep that night? Did they think? Did they face the claim of Jesus to the kingship of the great Kingdom?

Scene three opens with the morning—Tuesday. With the first rays of advancing dawn the leaders are awake. Their faces are white; fear is stamped upon every line of their drawn countenances. They are at the temple, determined to take the offensive and forever silence the Nazarene. They open the attack. Before a word is spoken by him, they demand with all the pomp of the religious officialdom, "By what authority doest thou these things, and who gave thee this authority?" (Matt. 21: 23.)

With ease Jesus brushes away their attack by the question, "The baptism of John, was it from heaven, or from men? answer me" (Mark 11: 30). They retire. They consider. They hesitate, for they dare not answer. Then, while they are cowed, waiting, trying to collect their wits, Jesus launches his attack.

With the subtle use of a parable, he tells of the Kingdom being like two sons, both of whom had been requested to go into the field to work. The one said, "Yes," and did not; the other went. Did they understand the parable? Probably most

[7] *Harmony of the Gospels*, Section 121; Mark 11: 15-19; Luke 19: 45.

of the leaders did, but there is no misunderstanding the telling, pointed application, as with the terrible index-finger lowered at the crowd of officials, Jesus thunders out the warning, "The publicans and the harlots go into the kingdom of God BEFORE YOU" (Matt. 21: 31).

Before they have time to recover from their chagrin, Jesus deals them another thrust in the parable of the Householder, and the Wicked Husbandmen who kill the son and the heir. Again he drives the sword into their very souls by forcing from the crowd of bystanders the declaration that those wicked husbandmen shall be destroyed. Continuing the offensive, Jesus gives the incident of the stone that was rejected and yet became the head of the corner, and again drives home the truth with the stinging statement, "Therefore say I unto you, The kingdom of God shall be taken away from you, and shall be given to a nation bringing forth the fruits thereof" (Matt. 21: 43).

On the stage of the temple court, in the midst of the throng of the common people, the leaders are slinking back. They are cowering. Their eyes are flashing deadly hate. Their fists are clenched; their hearts beat quickly. They exchange low, hurried whispers. Shall we seize him? Shall we drag him out of the temple? Shall we murder him? Look at the common people. Their eyes are upon him. Will they allow us to attack him? Don't try it yet; the people may side with him.[8]

[8] Mark 12: 12; Luke 20: 19; Matthew 21: 46.

Jesus' quick eye catches their very thought and muttered whispers, for the record says, "And Jesus answered" (Matt 22: 1) not their word but their thought, their half-uttered whisper, answered it with the most terrible and telling of the attacks that he had yet given, the parable of the Marriage of the King's Son—another parable of the Kingdom—and closing with the threat and prophecy, "The king . . . sent his armies, and destroyed those murderers, and burned their city" (Matt. 22: 7). This prophecy was literally and awfully fulfilled when Titus, the Roman, in the lifetime of many who heard Jesus speak, captured Jerusalem and destroyed about a million lives.[9]

The leaders and the people of the capital city of the nation had had for three successive days the definite offers of the Kingdom by the claimed Messianic King. There could be no misunderstanding that claim and offer. Even the chief priests in the presence of Pilate declared that Jesus said he was the King of the Jews. (John 19: 21.) The nation rejected the kingdom, refused to receive the Messianic King. The public teaching of the Nazarene closes; the curtain falls, scene three has closed.

Jesus and the little disciple group withdraw from the city and pass out of her gates up on to the Mount of Olives. There they pause for a fond look back at the city. The disciples come to Jesus and, as true patriots, point out to him the beauties of the city and her massive masonry. Well they might,

[9] Josephus, *Wars of the Jews*, Book VI, Chapter IX.

for these same great towers were the marvel of the Roman general Titus who, after he took the city in 70 A. D., is reported to have stated: "We have certainly had God for our assistant in this war, and it was no other than God who ejected the Jews out of these fortifications; for what could the hands of men, or any machines, do toward overthrowing these towers." [10]

Scene four opens upon the slopes of the Mount of Olives. Jesus has repeated his prophecy of the destruction of the city. The greatest day of his public teaching is closing and Jesus again returns in the last words of the evening to the great subject of *the Kingdom.*

Pointing to the city at his feet, the city that for three successive days had been offered the King and the Kingdom, Jesus changes the scene, and with rapid prophetic strokes he depicts another scene that is to be. When Jesus the *rejected* King of Jerusalem, which lay there at his feet, shall become the *accepted* King of the entire world, all nations shall be gathered at his feet to receive the final judgment at his hand. The Kingdom, just rejected by the Jews, shall become the world kingdom of the ages yet to be. Jesus, whom the Jews are plotting to kill, shall be the crowned King of all races.[11]

The rays of the setting sun fade from the towers of the temple which that day had cast out the true Son of righteousness. The disciples sink into slum-

[10] Josephus, *Wars of the Jews,* Book VI, Chapter IX.
[11] Matthew 25 : 31-46 ; *Harmony of the Gospels,* Section 131.

ber with the murmur of the wicked city at their feet, but with the vision of the Kingdom achieved in their mind's eye. The curtain falls upon the last day of Jesus' public ministry.

4. The last night of life came. The Passover supper has been completed, and the Lord's Supper instituted. He opened his discourse to the disciples with the promise and the message of the Kingdom. He told them that he had appointed to them the Kingdom, even as the Father God had appointed it to him. Then in those last great hours, unburdening his very heart, he leads the little group of Eleven faithful into the Holy of Holies; or, to change the figure, into the great powerhouse of the Kingdom, and reveals to them the source of power in the intimate relations of the disciples with God, the Father, Jesus, the Son and Saviour, and the Holy Spirit, the Strengthener and Guide. (John 14: 17.)

Pass the crucifixion—pass the resurrection—pass the identifying of himself as their risen Lord; pass on to the great meeting of all the disciples, as well as the apostles, the meeting in Galilee, when "Jesus came to them and spake unto them, saying, All authority hath been given unto me in heaven and on earth. Go ye therefore, and make disciples of all the nations, baptizing them into the name of the Father, and of the Son, and of the Holy Spirit: teaching them to observe all things whatsoever I commanded you: and lo, I am with you always, even unto the end of the world" (Matt. 28: 18-20).

The central message of the Master to Nicodemus,

The Kingdom, had been also the great theme of his Judean teaching. It was to this subject that the Galilean cities and towns responded and were ready to acclaim Jesus the promised King. The Kingdom was the subject of many of the great discourses of Jesus, and by his direction was the message proclaimed through Galilee and Perea, both by the Twelve and by the Seventy. In that marvelous teaching of Passion Week, Jesus again and again returns to the topic of the Kingdom. It forms the subject of the tender and intimate talk with the chosen few the last evening of life, when time was most precious and only the most important things could be mentioned. It was the subject of that last order given the disciples. Beyond any question on the record, the one master theme of Jesus' teaching was THE KINGDOM.

But the question comes, What was the content that Jesus put into that phrase, the Kingdom? Let us consider some of the implications that this subject of the Kingdom raises. The first question is:

II. HOW MEN MAY BECOME CITIZENS OF THE KINGDOM

This is done by the process that Jesus describes as "The new birth." It requires of the person a complete new relationship, both with God and man; we have already discussed this in Chapter I, so here we shall consider only some of the results that may follow the entrance into the new citizenship.

The fact of changed lives by the acceptance of Jesus' method of entrance into the Kingdom is easily provable by almost countless instances. But the greatest contrasts are naturally found in non-Christian lands.

In India we find that there are criminal tribes that have for centuries made a business of different kinds of crime. In later years the Government has sought to gather these people into settlements. It has been stated that there are now about 29,000 of these people in these Government settlements, in various parts of India. Many of these settlements have been turned over to different missions to care for. More unpromising material can hardly be found upon earth. Yet among these classes thousands are being redeemed from lives of crime and transformed into law-abiding, self-supporting members of the community. Well may the Government superintendent of about twelve thousand of these people state in substance, that the Christian religion admits men whom other religions exclude from the possibility of redemption. Christianity shows them the upward way.[12]

To that appeal these people are responding. A goodly number have already professed faith in Christ, and even in the thousands are year by year being released from the settlements.[13]

[12] Report letter to the American Board Commissioners of Foreign Missions by Miss Hoxie, March 4, 1925.

[13] Report letter to the American Board Commissioners of Foreign Missions by Miss Hoxie; *Missionary Herald,* May, 1928, pp. 165-167; report of the American Marathi Mission for 1927, p. 69.

In this way the robber Karens of Burma have been led into a well-ordered, civilized life. The Baptist mission among the Karens reports that a larger percentage of their churches are today self-supporting than is true of any Baptist State Convention in the United States. In Africa there are today not a few villages entirely transformed, with teachers and pastors who were formerly participants in cannibal feasts and the wildest of heathen orgies.[14]

The above and many other illustrations that might be given, show that there is a subtle, but mighty power that comes into the life of man when he accepts Jesus' plan for salvation and becomes a member of the kingdom. Other religions have high ethical ideals, but there is lacking in them that transforming power that can and does remake men and communities. This leads us to the next subject of our study, for a kingdom involves relations first, with the Infinite God, and with Christ—the King.

III. RELATION OF KINGDOM MEMBERS TO THE KING

The clearest teaching is that the members of the Kingdom are to place the Kingdom matters paramount above their own interests and above the interests of those that are closest and dearest to them. Men ofttimes hesitate at such demands, but it is exactly the same demand that is made by every government. In time of need, the government has

[14] P. H. J. Lerrigo, *Rock Breakers*, pp. 62, 63.

the prior claim upon the services, and even the lives, of its citizens. The soldier is honored when he is sent into the place of danger, for that is the place of special importance. The ambassador of Christ, who is sent into the hard and dangerous places of the earth, is given a spiritual power and a sustaining sense of the presence of his Lord. Missionary annals are full of statements from the great leaders as to the sustaining vision and presence of the Lord in their lives.

Ansgar, the early missionary to the wild Northmen, had the sustaining vision of the crown of martyrdom that was ultimately to be given him by his Lord. As he went about his difficult and very dangerous work for Christ, this vision of martyrdom, instead of discouraging him, sustained and urged him on that he might be indeed worthy of receiving it as a reward for faithful service for his blessed Master. In modern times the same is true, for it is just such ever-present consciousness of his Lord that enables Grenfell of Labrador to push his relief steamer through fog when there is ice on every hand, for he states, "As the Lord wills, whether for wreck or service, I am about his business." [15]

But not only the great leaders in the cause of Christ, but a countless number of unknown saints have been able to testify that there are privileges, countless privileges, in Kingdom-membership; that

[15] *Tarbell's Teachers' Guide* for 1928, Lesson for October 28, 1928; Stubbs, *How Europe Was Won for Christianity*, p. 166.

day by day, there has been granted to them the assurance of the abiding presence of the Christ. This assurance seems to grow richer and more certain as the years pass.

But the members of the Kingdom are not only in relation to the King; they are daily in relations with other men. So we come to a consideration of these relations.

IV. RELATIONS OF MEMBERS OF THE KINGDOM TO THEIR FELLOW MEN

1. This involves the great social relations of man to man. Only the barest outline of a very few points can even be mentioned here as the subject would require a volume in itself.

The social teaching of Jesus is given largely in the great Sermon on the Mount and in the account of the closing year of his work. The Sermon contains the social teaching in much more condensed form than in the later teaching, each section giving material that is not found in the other.[16]

The Sermon on the Mount opens with the Beatitudes—a series of statements of proper mental condition or action on the part of the disciple, with the special blessing that will follow. These are in sequence, the earlier condition preparing the disciple for the next action and its consequent blessing. Thus the fourth is "Blessed are they that hunger and thirst after righteousness: for they shall be

[16] Matthew, chapters 5-7.

filled" (Matt. 5: 6). The sixth which grows out of the fourth, is "Blessed are the pure in heart: for they shall see God" (Matt. 5: 8). It states a great law of life, for purity of life will enable the disciple to appreciate and understand a pure and holy God, just as it takes one that understands music to appreciate to the full the beauties of music.

The next sentence and the direct result of the "seeing God" is stated thus: "Blessed are the peacemakers: for they shall be called sons of God" (Matt. 5: 9). It is peace*MAKERS,* not dreamers about peace, or longers for peace, or even those that pray for peace. The sentence requires positive action. The blessing is to those that *make* peace.

The sentence also implies that peacemaking is a Godlike function, and that when the disciples are making peace, they are acting as sons of God would be expected to act.

What is peace? It is not a mere mental state of lethargy, but is a state of action in which the social machinery is going smoothly. That engine runs best which runs with the least noise and apparent effort; so the social relation that is in perfect peace is without noise or commotion or front-page newspaper scare headlines. Peace is a result that comes from proper social adjustments either between individuals, groups, or nations. A peaceful home is one where the individual rights are respected and the mutual obligations are met. Industrial peace results in the same way when each does his own part with proper regard for the rights of others.

National peace is but the carrying out of the same principle into the wider relations.

But how can the members of the Kingdom "*make PEACE*"? The answer comes by the bringing about of the conditions that will produce peace. One of the judges of a court of domestic relations of a large city is reported some time ago, as saying that comparatively few cases came into his court where both husband and wife were active Christians. Those that are active in the work of the Kingdom, produce the relations in their own homes that make peace.

It is one of the hopeful things in our Christian life today that a goodly number of our Christian men are making a careful study of industrial relations to see how they can be bettered and so produce peace in that great sphere of human action.

Never in the world's history has there been such a cry for world peace. As these pages are being written, the Kellogg Anti-War Pact is being considered. To the present date, forty-four nations have signed the same, and it is hoped that many more will have signed before these pages are in print. It is a step in the right direction, but it is not enough. Peace can come from no statement about it, but by the production of such just and equitable relations among nations as will remove the underlying causes of war.

But the statement is made, the "peacemakers" shall be called the children of God. This would imply that the true followers of Jesus are specially

fitted to act as the makers of peace. This calls for a deeper study. We have seen that Jesus, in his social teachings, has led the way in every great reform that has succeeded. We have also seen that in no respect has the world yet reached the perfect ideal of Jesus. It would, therefore, be normal to expect that those that studied him more closely (and therefore more perfectly understood him) would be best fitted to lead in the correct carrying out in social relations of his great social principles.

A glance over history will reveal the fact that this expectation has been abundantly justified. It was the sacrificial death of the monk Telemachus that resulted in the final stopping of the terrible slaughter in the gladiatorial games in ancient Rome.[17] It has been the Christian people that have led the way in the fight against the saloon that resulted in the passage of the Eighteenth Amendment.

Later in the Sermon on the Mount, Jesus states that the member of the Kingdom shall love his enemies and do good to those that hate him, etc. It is one of the very hardest of all the social requirements made by Jesus upon his followers, and few have been able to live up to it. Yet in the trouble in China in 1927, it is noteworthy that it was the missionary forces that discouraged the governments in the use of force, and not infrequently missionaries remained at their posts in the interior without government protection.

[17] Gibbon, *History of the Decline and Fall of the Roman Empire*, Chapter XXX.

Missionary history is full of instances where the missionaries have carried out this very principle of Jesus. MacKay of Formosa returned several times to preach Christ to a city from which he was driven out each time. Pitkin of Shansi, who met death during the Boxer uprising in 1900, in the last message he sent out said, "Tell her [Mrs. Pitkin was then in the United States] that when Horace [his son] is twenty-five years old, I hope he will come to China to preach the gospel in my place." [18]

From those same Boxer days, there comes the story of an unknown Chinese lad whose entire family were killed in an outlying village while he was saved at school in Pekin. When he finished his studies and was assigned a church, he requested that he might go back to the village that had killed his family in order that he might carry to them the blessing of the gospel of forgiveness and love.

If we pass on to the closing year of the life of Jesus we find that he places great emphasis upon the duty of the disciples to extend the Kingdom of God. Until comparatively recent years the Christian church did not appreciate that the extension of the kingdom of God was closely intertwined with the lifting of the social conditions of the peoples of all lands. But in the reports of the great Missionary Conference in Jerusalem in 1928, we find that an entire volume is given to a consideration of the industrial problem, another is devoted to the racial relations, while a third is spent upon a study of the

[18] Speer, *A Memorial of Horace Tracy Pitkin*, p. 293.

relation of the older to the younger Christian churches, and a fourth deals with international co-operation. This leads us, therefore, to a consideration of the place of social welfare and teaching in the extension of kingdom work the world around.[19]

2. Looking at the conditions in the so-called Christian countries, we find that beyond question, the greatest handicap that the Kingdom has is the unrighteous acts of those who are members of the church.

The social defects that exist in our civilization are reported in the non-Christian countries, and the result is that the Christian cause is greatly hampered.

There is also an injurious effect upon the Kingdom progress abroad from the unjust actions of so-called Christian countries in their relations to the less-developed and the weaker nations of the world. Think how Africa has suffered from the slave-trader and the rum-merchant. China has been held up at the point of the gun and literally robbed by professedly Christian countries. The inhabitants of the Pacific islands have been in places almost destroyed by the worst vices introduced into their lands by traders from the Christian countries.[20]

Unpleasant as the fact may be, it is unquestionably true that the unchristian conduct of so-called Christian nations is one of the most serious difficul-

[19] *The Report of the Jerusalem Meeting of the International Missionary Council,* March 24 to April 8, 1928, Vol. III, IV, V, VII.

[20] John R. Mott, *The Present World Situation,* Chapter IV; *Encyclopædia Britannica,* Articles on China and Slavery; Cavert, *The Adventure of the Church,* p. 183.

ties that the missionaries have to overcome on most of the mission fields.

In speaking of the interrelation of the home and the foreign conditions, mention must be made of one of America's greatest opportunities. There are studying in this country over eight thousand foreign students in the colleges and universities, and nearly as many more in the secondary schools.[21] They learn of our social problems and know that our conditions are far from what they should be in the light of the teaching of Jesus. Very few of these students give the Christian church their unqualified approval. It is also true that only about eighteen per cent. of those that are now Christians among them become converts while in this country.

Few greater opportunities are given to the Christian church for the vital extension of the Kingdom of the world around, than are afforded by these picked men and women from foreign lands spending some of the great formative years of their lives in our very midst. They will return to their own countries to become leaders in the various lines of life, and if they were won to Christ while here, the extension of the Kingdom in their respective lands would be greatly increased.

Turning to the non-Christian countries, we find that the social conditions are far worse in most regards than they are in this country. They have most of the vices that we have here, often in an

[21] *The Foreign Student in America,* Association Press, 1925, Introduction, p. 13 and pp. 191, 192.

aggravated degree. Thus the hours of labor and the factory conditions in the Orient are far worse than are to be found in this country. Child labor is the almost universal rule. They do not have the laws for the protection of the laborers that are found here, so that physical breakdown of the laborers is far more common.[22]

There is also another great difference that should be noted. While there are glaring social defects in this country, these defects exist in spite of the teaching of Jesus. If that teaching were generally followed, those same defects would not exist. On the other hand, there are in the non-Christian countries social defects that come directly from the teaching of their religions.

Thus caste in India has a religious sanction. In some places even the temples devoted to the worship of the gods are in fact the places of public prostitution. A study of the social defects inherent in the non-Christian faiths is a most interesting study but far beyond the limits of the present book.[23]

It is a well-established fact that missions have made marked contributions to social progress in non-Christian lands. Thus much of the advance of Christianity in India, which shows the largest gains in converts of any large, non-Christian country, is due to the fact of the tremendous social uplift that has come to the outcasts of India as a direct result of

[22] Sherwood Eddy, *The New World of Labor;* Sidney L. Gulick, *Working Women of Japan.*

[23] Pratt, *India and Its Faiths,* pp. 120-122; Jones, *India: Its Life and Thought,* pp. 210-213.

social work by missionaries. This social work has resulted in lifting these outcasts until they are competing in intellectual pursuits with the privileged classes. In fact, the percentage of literacy in the Christian church in India is more than double that for India as a whole, although the church is recruited, in very large measure, from the outcasts, or the very lowest castes. These classes, where not reached by Christianity, have a very low percentage of literacy.[24]

It was the missionaries who introduced modern medical methods and education into Japan, and today that kingdom is well supplied with adequately trained doctors. In the past few years, the Rockefeller Foundation has invested millions of dollars in establishing finely equipped medical colleges in China which are cooperating with all the mission boards, and it is not too much to hope that another generation may see even great China at least fairly supplied with trained physicians.[25]

The efforts of our missionaries in the relief of distress caused by famine and other disasters is a bright chapter in missionary annals, and one that has been productive of fine results in the Kingdom extension.[26]

The excellent outcome from the introduction of industrial missions in many parts of the world can

[24] Farquhar, *The Crown of Hinduism*, p. 277; North, *The Kingdom and the Nations*, p. 93.

[25] DeForest, *Sunrise in the Sunrise Kingdom*, pp. 131, 132.

[26] Clough, *Social Christianity in the Orient*, Chapter XV; Dennis, *Christian Missions and Social Progress*, Vol. II, pp. 392, 393.

only be mentioned. Much has been accomplished to lift the economic level of many peoples.[27]

In conclusion, Jesus directly taught that it was a part of the work of his followers to change the life conditions of all men and make it possible for all men to have the abundant life in all relations of life. The social betterments that the missionaries have carried to non-Christian lands are an expression of the social gospel proclaimed by Jesus. They are now an established part of the mission plan of most of the missionary societies. They have also demonstrated their effectiveness as a means of increasing the membership of the Kingdom.

V. THE WORLD-WIDE EXTENT OF THE KINGDOM IN THE TEACHING OF JESUS

1. What were the limits of the Kingdom? Was it limited to Jews and proselytes, or open to all? This question is one upon which scholars have differed, some holding that Jesus had but a very limited conception of the scope of that Kingdom, and that we owe the larger idea for the most part to Paul.

This calls for a careful study of the teaching of Jesus. We have in Chapter II discussed the universal purpose of Jesus; let us now see whether his teaching reveals this wide scope for the Kingdom.

In the early part of the ministry, there was the utmost care on the part of Jesus in referring to his

[27] *Christian Missions and Social Progress*, Vol. III, pp. 95, 96; Faunce, *The Social Aspects of Foreign Missions*, pp. 141-161.

world-wide purpose. In the talk with Nicodemus, he used the general word "whosoever." It is touched a little more clearly in the discourse with the woman at the well, but this was to a non-Jewish audience.[28]

The Sermon on the Mount is more open. We find that the promise to the meek is, "They shall inherit the earth" (Matt. 5: 5). The citizens of the kingdom are the "salt of the earth," and again, "Ye are the light of the world" (Matt. 5: 13, 14). There are also the references to the "whosoever."

The Lord's Prayer is to us very clear in its universal references. We believe Jesus intended it to be so; but it is doubtful if the Jews who heard any of the statements would comprehend the full force thereof. They no doubt felt that the universal references were to a world-wide benefit for all peoples through their becoming members of the Jewish nation, or as reflexes from association with the Jews. It is largely in the light of the later teaching that we can see the universal application in all these earlier declarations.[29]

Another step in the expansion of the scope of the kingdom is indicated in the saying, "Many shall come from the east and the west, and shall sit down with Abraham, . . in the kingdom of heaven: but the sons of the kingdom shall be cast forth" (Matt. 8: 11, 12). Here Jesus, in the most definite manner, stated that many Jews would be excluded from the Kingdom and others allowed to enter. It must have

[28] John 3 : 1-15 ; 4 : 7-26.
[29] Matthew 6 : 9-13.

jarred the complacency of the Jews, but with the facility so common to all people, they seem to have largely passed over the remarks that did not suit them.

In the great parable chapter (Matt. 13), Jesus states that the very reason that he makes the use he does of the parables is that the rank and file of the people may not comprehend the hidden truth stored in such teaching. In that chapter, in the interpretations given to the disciples alone, we again have, in the clearest terms, the statement that the "field is the world," and the references in the context are such that it is difficult to see how it could be given a limited meaning.

Passing by repetitions of the same class of general terms which are found here and there in his entire teaching, we come down to the last year of his life and find him in the temple referring to himself as the "good shepherd" and then adding this significant statement: "And other sheep I have which are not of this fold: them also I must bring . . . and they shall become one flock, one shepherd" (John 10: 16). With the context, this is a very clear reference to the fact that the Gentiles shall come into the kingdom and come on equal terms, as parts of the same flock, with the Jews.

There is no need to repeat the references that have already been given in Chapter II which reveal the world-wide scope of Jesus' life purpose, and as these were also statements made usually in connection with his teaching, they are applicable here.

During Passion Week and the great teaching of Tuesday (the last day of the public teaching), Jesus, as we would expect, drops entirely the veil from the universal character of the teaching. In the most unmistakably clear statements he tells the leaders and the people as well, that the Jewish nation shall be cast out and the Kingdom leadership shall pass to other nations that will bring forth the fruits thereof. In the great picture of the final judgment, the world is before him, and the worthy of all nations are admitted to the Kingdom, and the unworthy of all nations are cast out. There is no suggestion here of any difference between the Jew and the Gentile.[30]

The universal character of the post-resurrection teaching is now generally recognized, and as this has been so often referred to, it will not be discussed here, but will be treated at greater length in Chapter V.

But the real emphasis upon the universal in the teaching of Jesus is not found in the general statements that we have discussed. If the Great Commission had never been spoken; if the references to other nations had not been made in the Tuesday teaching in the temple; if the Lord's Prayer had not been recorded for us; if all reference to the world and to all men had been left out of the discourses of Jesus, we should still have the greatest and the most imperative teaching from our Lord for the world-wide extension of his kingdom to the ends of

[30] Matthew 21:43; 25:32-46.

the earth. We have depended far too much upon the quoting of texts here and there, and have been too negligent in the interpretation of the entire spirit and scope of the inherent teaching. Yet it is this inherent nature of the teaching itself that presents the strongest argument.

2. Every one of the great religious doctrines of the Christian church that were taught by Jesus, require a world-wide application. The doctrine of the forgiveness of sin is the very center of the good news or gospel that Jesus came to give. Sin is a universal, world-wide condition. The remedy or the plan of salvation must be as wide and as universal, and the facts of history show that it has equal effect in the uplift of all peoples, of all races, of all nations and ages.

The doctrine of the incarnation requires a world-wide horizon. To think that the Infinite God, the Maker of the universe, would be willing to incarnate himself in human life for the sake of saving a paltry little handful of the human race in one of its smallest corners, and consign the remainder to outer darkness, is simply unthinkable.

The doctrine of service and sacrifice was declared by Jesus to be the best single test of greatness in the Kingdom. (Mark 10: 43-45.) Where is there a finer opportunity for sacrificial service than in mission work? Take a single example of an unknown missionary whose biography has never been printed and whose very name is unknown. On his graduation from the seminary, one of the friends said to

him, "Well, when you return on your furlough, come and see us." He replied: "I never expect to return, for no white man can live more than a few years in the place to which I am going. But some one must go to tell them of Jesus. I expect to die there." Take that noble example of the priest, Father Damien, who went to the leper colony to tell them of Jesus, even though it meant certain death by leprosy for himself. Certainly, if Jesus emphasized service as the goal of Christian effort, he would not exclude the highest and most difficult branch from his plan.[31]

Another great doctrinal teaching of Jesus was the almost infinite worth of a human personality. No one in all history so magnified the worth of the common man as did Jesus. It is not the will of God that even the little one, the insignificant human being, should perish.

The teaching concerning the new and higher life of the member of the Kingdom leads to the same conclusion. When the new citizen of the Kingdom starts out into the new life, he at once comes into contact with men who are not yet in the Kingdom. It was true in that day, but is infinitely more true today, that no man could live unto himself. He is necessarily affected and hampered or helped by the life that is lived by other men. His actions as a citizen of the Kingdom are checkmated many times by the action of others; as a result, if the Kingdom is to succeed, it must be extended.

[31] *Christian Missions and Social Progress*, Vol. II, p. 446.

The citizens of the Kingdom are subject to the great law of life that forbids any living thing to remain in exactly the same condition. It must grow, or it will decay. This very law of all life requires a constant extension of the kingdom.

The very oneness of God inevitably led the Jews into missionary service, as we have seen. How much more, then, will the doctrine of the Father God as Jesus revealed him, impel the Christian into a pouring out of life and means for the extension of the Kingdom. We are told, " God so loved the world, that he gave his only begotten Son, that whosoever believeth on him should not perish, but have eternal life " (John 3: 16). It is simply unthinkable that God, the Maker and Sustainer of the entire universe, would be interested only in a little, insignificant people like the Jews, and be willing to consign all the great untold millions of the earth's inhabitants to outer darkness. For any man who calls himself a Christian to hold such a conception of the character of God, is to prove himself utterly out of character likeness with the infinite Father God. He may well question his own right to call himself a Christian.

Let us look at the teaching of Jesus concerning the work of the Holy Spirit. We cannot go into detail as to the Holy Spirit and the condition in which he will be especially present with the disciples. We shall try to call attention to a few characteristics about his work, some of which are not usually dwelt upon. The record clearly shows that the Holy Spirit is striving with men to bring to their

attention the things and the claims of Jesus. In one place Jesus speaks of the Spirit convicting the world of sin. (John 16: 7-9.) That seems to indicate that it is the subtle, spiritual influence of God which is constantly wooing men to the higher, the Christlike, life. This would indicate then that in the teaching of Jesus (we have not attempted to go beyond the Gospel record in this case) the Holy Spirit had, as its special function, the bringing of men into the Kingdom.

The Spirit is also promised to the disciple as a helper in carrying out the special commands of Jesus, and in the doing of the tasks committed to the citizens of the kingdom by its king. We shall speak of this more fully in the later Chapter VI, but here note that the function of the Spirit is a helper primarily in the promotion of the extension of the Kingdom. He is to be a Comforter, a Strengthener, in times when the disciple is in trouble because of activity in the extension of the kingdom. If, then, you want the especial presence of that Holy Spirit in your life, there is the one great condition: Get busy in extending the kingdom of God. For the task of the Holy Spirit is essentially missionary.

VI. WHY JESUS CHOSE THE KINGDOM FOR HIS MASTER SUBJECT

This will need but a very brief statement. No other phrase would so easily convey his meaning. God was the universal King. Men, all men, of all

races, were his rightful subjects, and so were entitled to become citizens of the kingdom.

But there was a special reason for it in the fact that the Jews had long been expecting a Messiah who would establish a Kingdom. It afforded, therefore, a point of contact ready at his hand. It caught the ear of the people; it attracted the disciples. He then educated, i. e., led them out, into new and fuller truth. Under his teaching, the Kingdom idea was entirely changed, but changed gradually so as not unduly to shock the closest followers. The rank and file of the people did not fully catch the spiritual import of that Kingdom. The leaders, of course, saw earlier than the common people that Jesus was not going to become the kind of king that they wanted, and that the Kingdom he was talking about was not the kind of kingdom that they desired, and they turned against him and finally won over the common people to enable them to compass his death.

The Kingdom term did, however, enable Jesus to convey to the disciple group the great good news of the salvation from sin, of the possibility of fellowship with the Father God, both in this life and more fully in the life to come; and to pass to the disciples, and through them to the world, those wonderful social principles which are the lighthouses in the course of human progress.

In conclusion, then, we find that Jesus made the Kingdom of God the central message of his life and that he gathered about it his other great teachings,

e. g., the plan of salvation, the method of the entrance therein, the social teachings as to the conduct expected from members of the Kingdom, the world-wide extension that should characterize the Kingdom and which alone would make it complete. He himself became the founder thereof, completing that founding by the mystery of his death.

Has the church as a whole given the proper emphasis to the Kingdom-membership? Has it substituted the church for the Kingdom in too much of its appeal? Has it wandered too far from the teachings of the Master, whom it calls Lord?

IV

THE MASTER WORK OF JESUS

OUTLINE

I. The First Period—The Thirty Years:

1. The setting of Nazareth.
2. The home life.
3. The accomplishments of the thirty years.

II. The Second Period of Preparation—The Baptism and Temptation:

1. New powers given Jesus.
2. The three temptations.
3. The deeper significance of the victory over the temptations.

III. The Third Period of His Life—The Public Ministry:

1. The study by life periods.
2. The ministry to all classes and in all places.
3. The training of the chosen few.
4. Outreach for aliens.
5. The complete dedication of himself to God.

IV. The Fourth Period of His Life—The Cross:

1. Jesus and the Jewish Court.
2. The grandeur of the cross.
3. The complete surrender.
4. What was finished.

V. The Fifth Period—The Forty Days.

VI. The Eternally Abiding Presence.

THE MASTER WORK OF JESUS

In this chapter, we shall consider the central work of his life. As in the past, we shall seek the facts revealed by the record and base our conclusion on those records.

He has so eclipsed his teaching that in a very real sense he has become the message. The church has been so impressed with the work of Jesus that at times it has almost lost sight of his teaching.[1]

I. THE FIRST PERIOD—THE THIRTY YEARS

Has there ever been a student of the life of Jesus who has not wished that we possessed more reliable data about his childhood, youth, and early manhood? Only a few verses deal with this portion of his life. We are, therefore, forced to a careful analysis of the passages in the Bible that cast even a ray of light upon the home conditions and the village life of the time.

1. Nazareth, the boyhood home of Jesus, was a little city nestling in the hills just north of the great plain of Esdraelon. Here the child, according to Jewish rules, attended the local synagogue school, and so learned the story of the Old Testament.[2]

The references to the town show that it was one

[1] Horton, *The Bible a Missionary Book*, pp. 48, 49.

[2] Hasting's *Dictionary of Christ and the Gospels*, article on Nazareth; Matthew 2:23; Luke 2:4.

of the worst in all Galilee. It bore a poor reputation among the neighboring cities, and the people are shown to have been cruel, bitter, and vindictive above those of any other town in Galilee, for it was only in Nazareth that Jesus was ever subjected to physical violence, until his arrest, trial, and death in Jerusalem.[3]

From the hills back of Nazareth, there opened up before the eye of the child a most inspiring view. There he could see the setting for many of the most stirring events in the history of his people.[4]

To the far right was Mount Carmel, the scene of Elijah's great triumph over the priests of Baal, in one of the darkest periods in the religious life of the Hebrews. At the other end of the great valley and branching from it, was the valley of Jezreel, famous as the scene of Ahab's perfidy, and the place where the wicked queen, Jezebel, met her death.[5]

Before him was the valley in which occurred some of the earliest of the great victories by the Hebrews, when Deborah and Barak led the hill tribes in the onslaught upon the plain and overthrew the Canaanites with their chariots and horsemen. Here was the battle-field of Gideon, whose trust in the direction of Jehovah had been an inspiration to the faith of the nation for over a thousand years.[6]

Across the valley lay Mount Gilboa, the scene of

[3] John 1:46; Luke 4:28, 29.

[4] George A. Smith, *The Historical Geography of the Holy Land*, pp. 432-435.

[5] 1 Kings, chapters 18 and 21; 2 Kings 9:30-37.

[6] Judges, chapters 4 to 7.

Saul's defeat and the warning that his unhappy reign brought to later Israel. In that valley was the place where the good king Josiah was killed in battle, giving a ghastly warning not to tempt Jehovah.[7]

The plain was also very important from the fact that across it swept several important trade-routes on which the commerce and the wealth of the ancient world passed and repassed. Over those plains, the tramp of Roman soldiers was no uncommon thing. It is more than possible that Jesus, as well as his hearers, had experienced the inconvenience and the humiliation of being required to carry the load of the Roman soldier for the mile.[8]

Beyond the limits of Nazareth there is also the influence of the province of Galilee upon the Youth. Galilee was very different from Judea. The world currents of life affected it as they did not Judea. Many Gentiles lived in Galilee. They brought with them much of the low morality and hopelessness of the times. Few places, except Rome and a limited number of the largest cities, afforded a more cosmopolitan view of the life of the empire than the little province of Galilee. Literally, the boy had presented to him "the kingdoms of the world, and the glory of them" (Matt. 4: 8).[9]

2. But more important than all of these surroundings upon the life of the boy were, no doubt, the

[7] 1 Samuel, chapter 31; 2 Chronicles 35: 20-24.

[8] Hasting's *Dictionary of the Bible*, article on Esdraelon; Smith, *The Historical Geography of the Holy Land*, pp. 433, 434.

[9] Same references as in note 8.

conditions of his own home. These were in sharp contrast with the environment, and were of the very best. Joseph was declared to have been a just man, and he was careful to bring up the lad Jesus in the strict requirements of the law.[10]

The brothers and sisters in the home were not in sympathy with the ideals of Jesus, and not one of them, during his ministry, believed on him. It must have given him many an hour of trial to be so misunderstood by those closest and dearest to him.

The brother James we know was almost the exact opposite of Jesus in every regard. James was a very matter-of-fact man; Jesus had much of the mystic in him. James was a strict literalist; Jesus was not a literalist, but a follower of the spirit. James was a believer in a salvation by the works of law; Jesus believed in a salvation by grace. James was a strict Jew with all the Jewish narrowness; Jesus had the most cosmopolitan of minds. James looked for an earthly kingdom during the Messianic age; Jesus came to found a world-wide spiritual kingdom.[11]

The great differences between the two brothers made the conditions in the home the more difficult for Jesus. Especially was this true when James was following the then approved plan of life. The victory over these conditions was probably among the earliest in the life of Jesus, and helped him much in the later life in meeting the same type of people.

[10] Matthew 1:19; Luke, Chapter 2.
[11] The Epistle of James.

One of the finest human touches in the story of Jesus is given when the record tells us that Jesus, after the resurrection, appeared to James. James is the only one not a disciple to whom this honor was given. Was it in that interview that James came to be a believer in Jesus? We do not know, but we do know that he became the leader of the Jerusalem church, even surpassing the apostles.[12]

But the one that probably exerted the greatest influence upon the boy Jesus was the mother Mary. The record of her words as a girl reveal her deeply spiritual, religious, and poetic nature. She had an unusual capacity for faith and trust, and at the same time an unusually wide social vision.[13]

It was in the greatest of world universities—the school of mother's knee—that the Child Jesus learned his first great religious truths. I like to think also that the little Lad, after the day in the synagogue school, in which he had been taught the Old Testament, came to the humble home and in the evening hours talked over with his mother the things that he had learned that day, receiving from her deeply sensitive, religious nature the interpretation of that Scripture. Was it this fine schooling at the home that enabled the Child of twelve to make such an impression upon the learned doctors of the law in Jerusalem? We do not know, but we cannot but believe that it was this instruction from his mother, plus the reverent hours of meditation as the

[12] 1 Corinthians 15:7; Acts 12:17; 21:18.
[13] Luke 1:26-35, 46-55.

lad sat upon the hilltops looking out over the valley, so rich in historical meaning for his nation.

We do know that the boy Jesus was allowed to be off alone for hours and perhaps an entire day at a time, for the parents did not think of worrying about having not seen him for an entire day of the journey home from Jerusalem when he was twelve. We know also that he was perfectly capable of taking care of himself for three days in a great city, though it was probably the first time that he had ever been in a large city in his life.[14]

The record does not state, but it is probable that at an early age, Jesus had thrown upon him the support of the mother and the four younger brothers and the two or more sisters in the home. During those long, hard days of toil, he could come into closer fellowship with the great rank and file of common men in their daily grind of work.[15]

Such study of the early life and surroundings of Jesus reveal many elements which helped him in his great life-work. But these surroundings are by no means so peculiar as to account for the wonderful life and achievements of the Nazarene. He cannot be said to be in any true sense a product of his environment.

3. Let us look at the results of those thirty years in the life of Jesus. What is their real significance for us? It was in this preparatory period that Jesus obtained his familiarity with nature, so evident in

[14] Luke 2 : 41-49.
[15] Matthew 13 : 55, 56.

his teaching. The mastery of the letter, and still more of the spirit of the Old Testament revelation that God made, came also in this period, for there was manifestly no time for such mastery during the crowded days of the public ministry. During this time, also, came the keen understanding of human nature that enabled him to individualize his message in a most marvelous way. His horizon grew as he grew, and he came into the public ministry with a world outlook that has never been equaled. Growing from this outlook, there was that appreciation of the universal desires of mankind that have given to his teaching, as we have seen, a universal appeal.

But by far the greatest achievement of those years of preparation was the fact that, in them, Jesus accomplished the greatest feat that has ever been attained in human history—the complete mastery of himself. For once on this earth we have a man who has complete control of himself. We never hear from his lips, as we do from those of St. Paul, the heart cry, "Wretched man that I am" (Rom. 7: 24); "The good which I would I do not: but the evil which I would not, that I practise" (Rom. 7: 19). During the public ministry, there is absolute self-poise, absolute self-control and mastery.

We will never know the exact relation of the divine to the human in the personality of Jesus, but the present writer, while holding unqualifiedly to the deity of the Christ, is of the opinion that in the attainment of this perfect mastery of himself, he used no power that is not equally open to every man.

This supreme mastery of the entire being made him indeed the *Son of Man.* That he sought the help of God in this victory over himself we may be sure, for this was his habit in all crises.

It was this absolute self-mastery that enabled Jesus at the time of the baptism to make the complete dedication of himself to the Father. Manifestly, a complete surrender can only be made by one who has a complete mastery of himself. We cannot give that which we do not possess. No one that does not fully possess himself can competely give himself. The expression of Jesus at the baptism, "It becometh us to fulfil all righteousness" (Matt. 3: 15), indicates this self-offering to the will of God.

This surrender had great results in life. God cannot make the most out of man, until that man will yield himself to the direction of God. No matter how capable the expert teacher is, he will be unable to accomplish anything for the pupil until the pupil will follow the directions and do as the teacher directs. It is told of one of the great singers of earlier times, that she went to a noted teacher; he tried her voice and then stated, "You have a wonderful voice, but to make the most of it you will have to forget all that you have been taught and begin from the beginning again." She did so and won the acclaim of two continents. So when Jesus completely surrendered himself to do the will of God, God had a chance to do for the world through Jesus what he could not have done without that complete surrender.

We may go farther and say that had Jesus, as a human being, failed to make that absolute surrender, he would have so failed in his mission that he would not have been the world's Saviour. Had he failed to make it, he would not have been perfect, and it may be doubted if an imperfect being could have accomplished the redemption of the race. Again, the writer is of the decided opinion that it was perfectly possible for Jesus to fail. The Bible tells us that he was tempted in all points like as we are, yet without sin—had it been impossible for him to fall, he was not tempted as men are today; for certainly they can and do fall.

At the close of this thirty years, then, we find Jesus fully equipped for his life-work in every one of the five great requirements of life. Physically, he is a fine specimen of manhood, hardened for a mighty task that will try every ounce of stamina that he possesses. Socially, he has studied men and problems with a world-wide horizon, equipping himself with a social vision that was, and is unsurpassed. Intellectually, the master mind of time is ready for the greatest teaching that the world has ever known. Religiously, the perfect Son of Man and Son of God is ready to reveal in all its marvelous fulness, the complete purpose and plan of God for the human race. Personally, the one unique personality of all times, completely master of himself, has given himself in the same completeness for the accomplishment of the program and purpose of the Father God.

II. THE SECOND PERIOD OF PREPARATION

1. The baptism forms both the close of the first period of preparation and the opening of the second. The first closes with the absolute commitment of Jesus to the will of the Father God—"Thus it becometh us to fulfil all righteousness" (Matt. 3: 15)—and the acceptance of baptism from John as an act of consecration to the plan of the Infinite. The second period opens with the words from the Father: "This is my beloved Son, in whom I am well pleased" (Matt. 3: 17). Note the present tense. It is the acceptance of the complete consecration of the Son by the heavenly Father.

With the spoken word, there came the descent of the Spirit. This baptism of the Spirit probably brought to him a new and fuller consciousness of his Messianic mission. He seems to have had a conception of his ultimate mission before the asking for baptism, but we are inclined to the belief that the full rush of the certitude of it, the full realization of his mission as a world Saviour, the full sense of the responsibility coming from it, was not perceived by him until the baptism and the descent of the Spirit at that time.

Of course, these new powers, bringing with them new opportunities and added responsibilities, required time for consideration and for the placing of them in harmony with the powers that God had previously given him and which he had just offered completely to the Father God. It was this harmon-

izing of the new powers, including the planning of the kind of a Messiah that he was to be, that formed the great significance of the forty days in the wilderness, which closed with the three great temptations. These very temptations embodied different phases of that struggle and of that adjustment and plan of life.

2. Each one of the three temptations had a personal appeal to him, for the use of this new power: to provide himself with food and the temporal needs of life; to win the attention of the crowd and overawe the people by the use of the spectacular; to place himself upon the throne of world empire. We must not pass by these trials too lightly. If Jesus were human, and he certainly was, there was the same desire on his part for these things, that there is in the lives of men today.

Each one of the three temptations also made an appeal to Jesus in connection with his Messianic work, and we may well believe that this was by far the stronger appeal. What would it not mean to his cause, if he could at once supply all the disciples with the temporal needs, and win the attention of the multitude by spectacular appeals and the free use of striking signs of his power, while the grasping of temporal power would enable him to make and enforce the most perfect of legislation and so materially improve world conditions, as we have already suggested in Chapter II.

Before each one of these temptations the Christian church has repeatedly fallen. It was the grasp-

ing of the fairest of the land of the Philippine Islands by the friars for their own use and ease that created one of the earliest problems that the American government had to face in those islands. In some of the States of the United States, there are laws that gifts made to any religious body within a short period previous to death shall be void against the direct heirs of the donor. The reason is to protect the children and dependents of the person from the selfish greed of even religious societies, who would take advantage of a man's dying condition.[16]

Read over the advertisements of the church columns of any great city newspaper and note the appeal that the church is making to the spectacular. We are not condemning all of this, but there is a tremendous strain in our churches to keep up appearances in order to attract the people. Is not the church putting secondary things too much to the front in this?

The history of the church is ghastly with the examples of her falling before the last of the temptations—that to the use of temporal power. The story of the Middle Ages in Europe is little else than a fight between the nations and the Catholic Church for such power. The struggle that has been going on in Mexico during the past few years between the government and the Catholic Church has as its foundation the too prominent activity of the church in the governmental affairs of that nation.

In the obtaining of victory over these temptations,

[16] Briggs, *The Progressing Philippines*, pp. 107-115.

Jesus stated for all future ages three great principles of man's proper relation to the Father. These are expressed for us in the three Scripture quotations used by the Master in that struggle.

First, man is not to live by bread alone, but by every word of God. The spiritual in life is supreme over the physical needs of life. Trust in God is to take precedence over the creature comforts of the moment.

The second principle guards against an abuse of this complete trust in God; namely, in such a foolhardy presumption that will be in fact a tempting of God. Man is given knowledge and judgment, and is expected to use them. This tempting of God is often found in the lives of godly men and women, who, while in the performance of God's work, ignore the use of reasonable health regulations and so verily tempt God and often shorten their own life and usefulness.

The third of the principles emphasizes the singleness of man's object of worship. Worship God and him alone. There can be no divided loyalty in the great objectives of life.

May we not find here one reason for the spiritual weakness of the Christian church today in the fact that too large a percentage of her members have already fallen down and worshiped pleasure, money, business success, organization, and have placed the true worship of God secondary in their daily lives?

3. Looking deeper into those forty days, we find that in them, Jesus seems to have settled upon the

kind of a Messiah he would be. He rejected the idea of a temporal monarch, a kingly Messiah, and took that of "the suffering servant." He seems to have planned his life-work and the major subject of his teaching. From this time, that teaching and life plan go forward with a directness that would be impossible without such a careful charting in the beginning.

But most important of all the achievements of this period, in the opinion of the writer, is the fact that Jesus took those added powers given him at the baptism, mastered them, and surrendered himself again to the will of the Father, just as completely as he had at the end of the first great period. This seems to the writer to be the meaning of that very first recorded teaching from the lips of the Nazarene when he said to the disciples, "Ye shall see the heavens opened, and the angels of God ascending and descending upon the Son of man" (John 1: 51). He was the perfect medium between heaven and earth.

The period closes, then, with Jesus fully equipped with all authority in every sphere of human life. We have seen that this was demonstrated in the years of his ministry.

III. THE THIRD PERIOD OF LIFE—THE PUBLIC MINISTRY

At the return from the wilderness, Jesus was equipped for the three years of the public ministry.

The first year was spent largely in Judea, the second in Galilee, and the third partly in Galilee and partly in Perea.[17]

1. The first was the quiet opening, marked by the slow gathering of a few disciples. The work was largely done alone, the disciples coming and going. The second year was the year in the public limelight. He is the center of the crowd, the popular idol. The close disciples are selected and participate in much of the work. The third is the period of growing opposition. He is often in personal danger. His enemies are numerous and grow in bitterness. The year is largely devoted to the closer training of the Twelve. It is under the constant shadow of the coming cross.[18]

The closing days of the life are passed in Jerusalem, and in them the battle-lines are drawn. The work of Jesus is most open, his claims most positive, his denunciation of sin most vitriolic. At the same time, the reassurances to the disciples are the most tender and deeply spiritual of his entire life.[19]

Take the plan of the years from a slightly different angle. Jesus remained in Judea and Jerusalem until the leaders had definitely come to the conclusion that he was not the kind of a Messiah that they were expecting and so had rejected him. He had, however, gathered a goodly company of dis-

[17] *Harmony of the Gospels,* Analytical Outline.

[18] *Harmony of the Gospels,* Section 48, for Selection of Twelve; see also Section 55, 39, 105; John 11:8.

[19] Compare Matthew 21; 22, 23 with John 14 to 17.

ciples who were in personal fellowship with Jesus much of the time.[20]

The period in Galilee, as we have seen, was continued until the representatives of the cities of Galilee were ready to acclaim him as the coming Messiah and crown him as a temporal king. In a measure, he had won their verdict, but it was upon the lower temporal plane that he could not accept.[21]

The third period saw him concentrate upon the chosen few and secure their decision that he was the Messiah and the Son of God. He then slowly lifted their ideas from the grossly temporal to the spiritual conception of his kingdom. During his life, the apostles never released the idea of a temporal kingdom, but they certainly did grasp the idea that it had definite spiritual significance.[22]

2. During the entire ministry, Jesus was constantly moving from place to place. His ministry included all the Jewish provinces, Judea, Galilee, Perea, and Decapolis. Several times he made the circuit of the towns and villages of Galilee.

In his preaching, he made use of the temple courts and synagogues to proclaim his message. But a great proportion of his teaching was done outside of these conventional places. We find him preaching in the open air. He is upon the slope of the hills overlooking the beautiful lake of Galilee. Now he is close by its shores, and now he is in a little boat

[20] Compare John 2:18 with 4:1, 2.
[21] *Harmony of the Gospels,* Section 66, 68; John 6:15.
[22] Matthew 16:16; Acts 1:6.

just off from the shore. Frequently he is found preaching in private homes, and many of his discourses are given at banquets, while he and the other guests are reclining at the table after the custom of the day.

Jesus made a special effort to reach all the people. There is the fullest evidence that he spoke the word to the leaders, the Pharisees and priests, but he did not stop there. We find him hunting up fishermen and calling them. He goes to the tax-office and invites one of the men from that justly despised group to become one of the closest of his followers. He solicits an invitation to be the guest of a notable defrauder and crook in the tax service. He carries the message to thieves and the street women of the day. He enters the homes of refinement and luxury and tells the occupants the story of redeeming love. The official outcasts by national quarantine, the lepers, are not ignored. The ministry of healing is taken to them, and also to those who had lost their mental poise and, in the language of the day, had become the possession of devils.

His ministry reaches out in its scope to include acts of kindness to Gentiles—yes, to the very officer of the hated Roman rule. He heals the daughter of the Gentile woman and commends her faith as he did that of the centurion. To the woman of Sychar he lifts the veil, and literally admits her into some of his deepest teaching.[23]

The record leaves us in no doubt as to the object

[23] Matthew 8 : 5-13 ; 15 : 21-28 ; John 4 : 3-26.

of the Master in this wide ministry, both as to classes and as to territory; it was that he might tell to the largest number the message of the Kingdom of God and invite people to become the citizens of that Kingdom. His time was completely occupied with the definite efforts to extend that Kingdom and to show the people by his life and to tell them by the spoken word what is its nature, and how its members should act.

He did not wait for the people to come to him, as did the Baptist. He literally went into the byways to compel the people to hear, and he sought to reach every class and condition of people, both by conventional and by unconventional means.

Has the church of our day followed Jesus in this regard? Have we been too content to remain in our churches and open the doors for those that wanted to come in? What would happen if the rank and file of the disciples of Jesus should literally go out with the determination that every one in the city should be given an opportunity to hear the gospel message? What would be the result if the gospel message were taken directly to every portion and part and, as far as possible, to every home in the city? It is easily within the power of the church to carry the message of grace to every home and person in the city by the wise use of personal solicitation, careful, scientific advertising, both by newspapers and by bill-boards, posters, and other well-accredited methods.

Historically, this carrying of the gospel to all the

people has been abundantly blessed by God. It was the monks following St. Francis that took the gospel to the homes of the poorest of the people of Western Europe and revitalized the spiritual life of large communities. It was the Methodist revival in England that spiritually remade the nation. It may have saved England from a fate similar to that of the French Revolution. Of Korea during the great revival in that country, during the first decade of the twentieth century, we read, "It has not been an unusual thing for a pastor of a local church to have not less than one-third of the entire membership of his church on the streets on a Sunday afternoon engaged in house-to-house visitation and personal work among their unconverted neighbors.[24]

3. But with the marvelous poise and balance that characterized his life and teaching throughout, he takes time for the special training of his close followers. In fact, a study of the Gospels compels us to believe that his major emphasis was not on the crowd, but on the chosen few. From the references given, it seems that after the public discourses, Jesus would give to the inner circle further teaching upon the points raised, and clear up the uncertainties in their minds. Upon his journeys and in the boat while crossing the lake there were further opportunities for discourse with the disciples.[25]

Under this teaching John (the son of thunder),

[24] Gale, *Korea in Transition,* pp. 192, 193; Neander, *History of the Christian Religion and Church,* Vol. IV, p. 276f.; Green, *History of the English People,* Vol. I, pp. 263-266, Vol. IV, pp. 152-155.

[25] Matthew 13: 36-43; Mark 6: 30, 31; John 6: 67-69.

who wanted to call down fire to destroy a town and who was so selfish in his ambition that he sought the first place in the coming Kingdom, became the disciple of love and the writer of the Fourth Gospel. The fickle, cursing Simon became the rock Peter, who could stand in the presence of the high court of the nation and tell them that he would not obey their command because it conflicted with the will of God.[26]

It was this training at the hands of Jesus that turned the cheat Zacchæus into a philanthropist. It was by the gentle touch of the Nazarene that the demon-possessed Magdalene became one of the closest followers of Jesus and one that was most careful in her ministry to his every need.[27]

The object again of this transformation of these and other members of the disciple group had as its direct objective that those changed men and women should become leaders in the extension of the Kingdom work, after the passing of Jesus. He perceived that this had so far progressed that, in the last evening in the upper room, he stated to the disciples that they should perform even greater things than he had done.[28]

4. There is one aspect that we have found in the master objective of the Master and in the teaching concerning the Kingdom, that has not had so large a place as we at first should have expected in the

[26] Mark 3:17; Luke 9:54; Matthew 20:21; Mark 14:71; Acts 5:28-30.

[27] Luke 19:1-10; 8:2, 3; Matthew 28:1.

[28] John 14:12.

work of the Master—the definite outreach for men and women from other races and nations. We must remember, however, that in his actions far more than in his direct teaching, Jesus had to exercise the greatest care not to antagonize the Jews unduly and prematurely by his broad internationalism.

We, however, do note that he never refused to minister to one of another race. He made several trips through Samaria, which was uncommon in that day. The usual route from Jerusalem to Galilee was by the east of the Jordan. We do know that Jesus was attacked by Jewish leaders because of his breadth of views, and that at one time they said of him that he was "a Samaritan." He seems to have gone as far in this outreach as he felt the circumstances or the time would warrant, and that in the short period of his public ministry the most important thing for him was the education of a few leaders and entrusting the carrying on of the work to them.[29]

5. The key to this abounding service is revealed by the significant statements made by him at the close of the period, when to the Eleven, he stated, "He that hath seen me, hath seen the Father" (John 14: 9), and "The prince of the world cometh: and he hath nothing in me" (John 14: 30). These and other earlier statements reveal that Jesus maintained complete consecration and self-dedication of life to the will of God during his entire public min-

[29] Geikie, *The Life of Christ*, Vol. I, p. 490; Dods, *The Gospel of John*, Vol. I, p. 132; John [redacted]: 48.

istry; he was conscious at its close that this self-dedication had been so absolutely complete that he was entirely free from the spirit and control of the prince of this world as opposed to God, and that he had perfectly revealed God by life and declared him by word.

In this period of the public ministry, we have from the first to the last the utter abandon of himself, the complete putting of others and their needs ahead of his own interests. Jesus is the Master Servant of the ages; he pours out his strength and time in one seemingly ceaseless round of ministries to both the temporal and the spiritual needs of men. He carries the burdens of others' suffering. His sympathetic heart groans for the sins and the shortcomings of the people. So intense is this pressure upon him that at times there is hardly time for him to eat, and his own friends think he is beside himself. (Mark 3: 20, 21.) The consuming passion of his life is to lead men into a fuller and a richer life. No wonder that the three years tell upon him, no wonder that at thirty-three years the people take him for a man approaching fifty. He spared not himself. (John 8: 57.)

What, then, was the Master work of Jesus during this period? The complete dedication of himself and every ounce of strength and every power to the will of God. That will of God led Jesus to the extension of the knowledge of and the commitment of men to the Father God. It was during these years that we hear the oft-repeated invitation, " Follow me."

Follow him in the denial of self, the throne-room of life. Follow him in the compassion for the needs of a suffering world, and proceed in his name to relieve that misery. Follow him in the consuming passion for the lifting of men and women into the knowledge of and obedience to the will of God. Follow him out where the people are, and morally compel them to hear the word of life. Follow him in that intensive training of young life that shall fit the oncoming generation to do greater things than we have done. Follow him even to the exhausting of physical powers and the use of every talent and faculty and resource in the one consuming passion for the extension of the kingdom wherein dwelleth righteousness.

IV. THE FOURTH PERIOD OF HIS LIFE —THE CROSS

The fourth period is both the shortest and the most important of the entire life.

1. The trial was a travesty upon justice and the violation of every Jewish law. Only a few of the more flagrant of these illegal actions need be mentioned. The Jewish law forbade a trial by night—most of the Jewish trial of Jesus was by night. The law forbade the interrogation of the accused, he must be convicted by the testimony of witnesses. The high priest himself demanded of Jesus answers to questions upon which the court based the verdict. The law forbade the solicitation of perjured testi-

mony—the judges themselves sent out to obtain such perjured testimony upon which they might render their verdict.[30]

The contrast between the actions and words of the Jewish supreme court and those of Jesus reveals the difference in the characters of the two. They were in a frenzy; he was calm. They sought false testimony; he ignored the evidence and made no reply thereto. They deliberately lied in their testimony to Pilate; he made no counter-attacks. They stood by, exulting and taunting him during the intense agony of the cross; he forgot his own suffering, and helped the dying thief by his side and promised him an entrance into Paradise. They became his murderers; he prayed the Father to forgive them. Was there ever such a contrast—such a meeting of perfect, redeeming, incarnate love over against frenzied, murderous, devilish hate? Never have the very spirits of God and of evil come so side by side before the view of men.

The night before, in the garden, when the soldiers came to seize him, with one word they fell back as a row of ten-pins, utterly helpless to seize him until he yielded himself. He had stated to the disciples in the garden that legions of angels waited to defend him. In the statement to Pilate he stated that Pilate could have no power over him except it had been given him. The fact of this inherent power to save himself was called to his attention while upon the cross by the taunts of the rabble—

[30] Thompson, *The Trial of Jesus.*

"He saved others; himself he cannot save" (Matt. 27: 42)—by the jeers of the priests suggesting that he come down from the cross, and by the request of the unrepentant thief. He was not the helpless victim—he was a voluntary sacrifice; his life was not taken from him—he laid it down as he had said.[31]

2. But to stop here is to miss the grandeur of the cross. Other men have suffered on the cross, others have been martyrs to the gospel cause, others have prayed for their persecutors, others have refused to save life by stooping to unworthy actions, but we must believe from the gospel that the death of Jesus stands upon a plane entirely apart from all these that we have mentioned.

From the early part of his ministry, Jesus had stated that the full founding of the kingdom was to come through his death. To Nicodemus he said: "As Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up; that whosoever believeth may in him have eternal life" (John 3: 14, 15). Again he had stated: "I am the good shepherd: the good shepherd layeth down his life for the sheep" (John 10: 11). In another place he said, "The Son of man came—to give his life a ransom for many" (Matt. 20: 28). The evening before his death he had said, speaking of the wine, "This is my blood of the covenant, which is poured out for many" (Mark 14: 24).

It is significant to note the place he assigns to

[31] John 18: 6; Matthew 26: 53; John 19: 11; Mark 15: 29-31; Luke 23: 39; John 10: 17, 18.

his death and resurrection in the post-resurrection teachings. This will be discussed at more length in the next chapter, but here we call attention to the fact that the particular part of the gospel teaching to which Jesus directed the attention of the disciples was the death and the resurrection. That was to be the subject of their testimony (Luke 24: 46-48), that was to be the object of the preaching.

Bearing in mind, then, the significance that Jesus had from the first to the last attached to his death and his faithfulness there, we see something of the load of responsibility that he carried upon the cross. He felt that his faithfulness to death was the sole hope for the ultimate redemption of the entire human race. The full responsibility of this was a crushing burden.

It is extremely doubtful if any human mind that ever lived could bear the full weight of that responsibility for a moment and retain its reason. Such responsibility is as far beyond the physical suffering of the cross, as a mortal wound is more severe than a pin-prick. What was involved in those hours upon the cross no man will ever know. It was there in some way that the eternal atonement, or *at-one-ment* as the word means, was made possible.

Indeed it does not seem to have been the cross that caused the death of Jesus. That death came in six hours, crucifixion usually required days. He cried with a loud voice just at death; the death on the cross was a slow ebbing out of life. What killed Jesus? The cross helped and perhaps hastened a

little, but the death was by a broken heart—broken for a world redemption[32]

3. Just before the end, Jesus utters two very significant statements. They were probably spoken at almost the same time, "It is finished" (John 19: 30), and "Father, into thy hands I commend my spirit" (Luke 23: 46). Let us consider these two, taking the last first.

These last words of commendation of his spirit to God are the final commitment, the completion of the full self-surrender by Jesus to the will and the purpose of God. No life is over until death, and not until the complete end could Jesus fully exemplify the rounded, perfected life. The last spoken words before his death reveal to us that, until the very last breath, he had remained in complete mastery over his own life and had completely surrendered it to the purpose of God.

Farther than that, it reveals also the highest test and trial to which that complete self-surrender had been or could be put. Jesus possessed the full power to save himself until the very end, but having this power he surrendered it and his life with the beautiful words of trust, "Father, into thy hands I commend my spirit."

4. The other expression, "It is finished," spoken probably just before the words we have considered above, have a wonderfully significant meaning as the words come from the lips of the dying Jesus. What was finished?

[32] David Smith, *The Days of His Flesh*, pp. 505, 506.

The fourth phase of his life—the last of his public ministry. What was finished? The greatest of world's teachings from the Master Mind of time. What was finished? The last word had been stated of the great principles, that if followed out would usher in earth's true golden age. What was finished? The completion of the revelation of God to man—the last word in religion had been uttered. But what was finished? The perfect life of a perfect Son of Man. From that time on, all ages have before them the example and the inspiration of an ideal—an ideal that was faultless and that challenge their admiration and spurs them to their best in the attempt to follow him. What was finished? The possibility of man's full salvation had been made. What was finished? The infinite God had gone to the limit of his own infinite power in his efforts for the benefit of men by making the fullest incarnation of himself possible in human form.

In the life of the Jesus of history there was for once, and for the only time in world life, the complete atonement of God and man in that matchless personality. There was the completely perfect human life by the side of the fullest possible divine life.

V. THE FIFTH PERIOD—THE FORTY DAYS AFTER THE RESURRECTION

Now we come to a consideration of the work of Jesus during the period of the forty days after the

resurrection in which, from time to time, he met the disciples, but was not with them in the same sense that he had been during the preresurrection days.

The complete self-surrender of the cross was again accepted by the Father God and answered by the still farther bestowal of additional powers.

Now for the first time we hear from his lips the supreme claim "All authority . . . *in heaven* and on earth" (Matt. 28:18). Before this he had exercised it upon earth, and his statements had directly limited that claim to earth, but now he has received the wider authority.

This period of Jesus' life is especially important for our consideration in this chapter, for in it we have Jesus' own estimate of the relation between the two great periods of his public work, and his own direction as to the place that each of those great periods should occupy in carrying out the kingdom extension.

Jesus, in his direction to the disciples, makes two important statements, one about each of the two great periods of his public life. He states:

> Thus it is written, that the Christ should suffer, and rise again from the dead the third day; and that repentance and remission of sins should be preached in his name unto all the nations. . . . Ye are witnesses of these things (Luke 24:46-48).
>
> Go ye therefore, and make disciples of all the nations, baptizing them into the name of the Father, and of the Son, and of the Holy Spirit; teaching them *to observe all things whatsoever I commanded you* (Matt. 28:19, 20).

In the first quotation, Jesus commissions the disciples to witness specifically to his death and his resurrection, and to declare from the Old Testament that such death and resurrection were part of the great plan. It was the testimony of the death and the resurrection that furnished the ground for the call to repentance and it furnished the basis for the remission of sins. Jesus here is very definite. There is no reference to that forgiveness of sins and repentance which are a requisite of true Kingdom-membership coming in any other way than through that death and resurrection. We have seen, that in his public ministry, Jesus had constantly looked forward to the death as an absolute necessity for complete salvation.

In the second quotation—that from Matthew—we find no direction as to the method of making the disciples, but there is the clearest statement of what was to follow the first entrance of the new members into the Kingdom relationship. The new disciples were to be taught "all things whatsoever I commanded you."

This, then, required that the new disciples were to be given the great teaching and commands that Jesus had given in those wonderful three years of his public ministry.

Taking the two, together, then, we have the estimate of Jesus that it was by his death and resurrection that men might come into Kingdom-membership, but that for those that had so come, the great teaching and commands given in his ministry were

absolutely essential in order that they might be true followers of his and grow into ideal Christians.

The great work of the Forty Days was the completing of the training of the Twelve to fit them for carrying into history the work of Jesus. We shall consider this at length in the next chapter, but here call attention to the fact that the outreach—the widest possible outreach—of the Kingdom into all parts of the world was the manifest aim of all the work of Jesus in this period. He gives them proof of the fact of the resurrection, he interprets the Old Testament to them in the light of the resurrection, he gives them directions as to the methods of work, and fires their enthusiasm for the task.

The fifth period closed with the words from the lips of the ascending Lord, "Ye shall be my witnesses . . . unto the uttermost part of the earth" (Acts 1:8). The world-wide horizon was present in the purpose and work of Jesus to the very last.

VI. THE SIXTH PERIOD—THE ETERNALLY ABIDING PRESENCE

The earthly visible presence of Jesus ended with the fifth period, but the spiritual presence of the great mystic Christ continued; and we believe will continue to the end of time. The church has not a dead Christ who *was* the great Master of all things, but a living Christ who *is* the great ever-present Lord of heaven and earth. In the first chapter we spoke of the objective evidence for the Masterhood

of Jesus, but here we can but suggest that the one infallible proof to the earnest, true disciple is not the objective but the subjective evidence. The saints of the church have, for themselves, no need to go back to that objective evidence, they have the inner certitude of the fact of the ever-living, the ever-present Christ in all the affairs of life—they know as a personal experience the words of the poet, "Closer is he than breathing."

This mystic presence of the Christ was foretold by Jesus to the disciples that last night in the upper room. He stated: "He that hath my commandments, and keepeth them, he it is that loveth me: . . and I will love him, and will manifest myself unto him." Again he stated: "If a man love me, he will keep my word: and my Father will love him, and we will come unto him, and make our abode with him" (John 14: 21, 23). Later in the same evening he stated a third time, "If ye keep my commandments, ye shall abide in my love" (John 15: 10). Notice the thrice-repeated promise. Notice also that it is every time conditioned upon the actual keeping of Jesus' commandments. In the next chapter we shall see that the missionary order was the dominant note in the commands of Jesus.

This mystic presence through the ages has a peculiar significance for us in the study of this chapter. Jesus had repeatedly declared that he was the one and only way to the Infinite. As the followers of Jesus have gone into the non-Christian world, they have found many spiritually-minded men who have

been seeking for a realization of God, but have not found it until it has been brought to them through Christ.[33]

What is the work of this mystic Christ through the ages? We shall see this more fully in the later chapter, but it must suffice to say here in the words of the writer to the Hebrews: "Jesus Christ is the same yesterday and today, yea and forever" (Heb. 13:8). The Christ of Judea that had his eye upon the world-wide field is the "world Christ" still, and his mystic presence is felt every day upon every continent.

[33] E. Stanley Jones, *Christ at the Round Table*, Chapter XV.

V

THE MASTER ORDER OF JESUS

OUTLINE

I. The Quest for the Master Order:
   1. The search of the First Gospel—its climax and conclusion.
   2. The special emphasis Jesus put upon the closing words.
   3. The significance of the words themselves.

II. The Master Order and the Conditions of Discipleship:
   1. The general conditions.
   2. The philosophy of discipleship—stewardship.
   3. The deeper philosophy of discipleship—self-denial.
   4. The work of the disciple.

III. The Master Order Regnant in the Commands of Jesus:
   1. Early commands.
   2. The two great commands.
   3. The new command—love as Jesus loved.
   4. The post-resurrection commands.

IV. Jesus' Method for the Carrying Out of the Master Order:
   1. Prayer for workers.
   2. Preach the gospel.
   3. Teach the orders of Jesus.
   4. Witness for Christ.
   5. Live the Christlike Life.
   6. The special methods for laymen and for ministers.

V. The Supreme Message of the Church and the Master Order:
   1. Jesus the culmination of God's revelation.
   2. Jesus the supreme message—death, resurrection, and teaching.

THE MASTER ORDER OF JESUS

Few great lives ever live to see the completion of their life task. This was especially true in the life of Jesus. We have seen that he had, as the master objective of his life, the world-wide rule of God in the hearts and lives of men; that about this objective he centered his teaching and, that he had this same great thought in view in the plan and work of his life. We should therefore expect that he would desire to have the disciples carry on his life task. Every great life desires to have its supreme work taken up and carried on by others. If the Master order to the disciples does in fact carry out this plan and work, we may be reasonably sure that our conclusions in the earlier chapters are correct, but let us keep to an unbiased investigation of the facts.

I. THE QUEST FOR THE MASTER ORDER

1. In the quest for the Master Order of Jesus we take again the record. Reading in the First Gospel, we are struck by the emphasis that the writer gives to the authority of Jesus.

This is done by the names that he ascribes to Jesus such as King, Immanuel, Christ, Son of God; by the emphasis upon the acts of authority that he exercises over nature and over man, and by the assumption of the divine prerogative to forgive sin.

He speaks with complete finality, and does not hesitate to assert his right to correct and expand the earlier divine revelation in the Old Testament.[1]

In fact, some direct statement or necessary inference of this authority of Jesus is found in practically every chapter in the book. Thus he records:

Jesus is born a king of the Davidic line and Son of God (Matt. 1).

Jesus receives the homage of the Magi as King of the Jews, and is sought by Herod as a rival king (Matt. 2).

Jesus is proclaimed the Messiah of the nation by the Baptist, and the Son of God by Divine voice (Matt. 3).

So the quest leads to chapters twenty-six and twenty-seven and there, behold the King is rejected by the nation, turned over to the Romans and crucified under the inscription, "This is Jesus the king of the Jews" (Matt. 27:37). The rejected king is buried, and the imperial seal of the Roman Empire is put upon the tomb, and a company of Roman soldiers put on guard. The king's cause seemed lost.[2]

But wait. In the closing chapter the seal is snapped like a piece of string, the guard of soldiers falls back utterly impotent. The Majestic Christ—the Lord of life—steps forth from that sealed and guarded tomb a victor over the worst that man and death can do. The King triumphant in the closing chapter once again gathers the disciples.

[1] Matthew 2:2; 1:23; 16:16, 17; chapters 8 and 9; 9:2; chapters 5, 6, 7.

[2] Matthew 27:66.

The climax of the book is reached in the closing verses where we read, " And Jesus came to them and spake unto them, saying, All authority hath been given unto me in heaven and on earth. Go ye therefore, and make disciples of all the nations, baptizing them into the name of the Father and of the Son and of the Holy Spirit; teaching them to observe all things whatsoever I commanded you: and lo, I am with you always, even unto the end of the world " (Matt. 28: 18-20).

2. But these words form not only the conclusion and the climax of the First Gospel, they are the special message of the risen Christ to the entire church. Before his death, Jesus had told the disciples that after he was risen from the dead he wanted to see them in Galilee.[3]

On the day of the resurrection, the message of the angels to the women was to go and tell the disciples that Jesus would go before them into Galilee. Not content with this direction, Jesus, himself, in the first appearance to the group of women, again repeats the order and directs that the word reach the disciples.[4]

From the reference in Paul's letter, we may infer that this meeting was the one with the over five hundred at one time. If so, it was the only meeting of the entire disciple group with the risen Lord, of which we have any record. Therefore, from the extreme emphasis that the Master placed upon this

[3] Matthew 26 : 32 ; Mark 14 : 28.
[4] Matthew 28 : 7-10 ; Luke 24 : 6.

meeting, we should give to the words there spoken the utmost attention.[5]

3. The words themselves are of tremendous significance. We have in these few sentences the greatest claim ever made by man, the greatest command ever uttered, and the most royal promise that has ever strengthened the human heart. Look at these "*three Greats.*" The greatest claim ever made by man—all authority (and power) in heaven and on earth. The greatest command ever given—disciple a world. The greatest promise—the special presence of the All-authoritative Christ. (Matt. 28: 18-20.)

The claim comes first, and directly dependent upon that claim comes the command, and as empowering for the command there is given the promise. In the last analysis, the force and power of a command depends upon the authority of the commander.

A lady was visiting in the home of a friend when the first thunder-storm of the year came up. The little boy ran to the door, clenched his puny fist, and stamped his little foot, and shouted with all his might, "Stop that noise up there." He had given a command with all the force and backed by the full weight of his authority, and all in the room laughed at the baby order. There was no power back of it. During the dark days of the World War when the commander of the allied armies gave the order to advance, no one laughed; but millions of men advanced—advanced into danger, many to

[5] 1 Corinthians 15: 6.

their death. The very earth seemed to tremble. Why? There was the power of the combined allied nations back of that order.

In the order of Jesus we have not the direction of a general of a few nations, but the order of the Lord of heaven and of earth. We have the direction of the Master of all ages and of all nations and of the timeless eternity, the order of the eternal Son of God.

We may assume that the quest has ended, and the Master Order of Jesus to the disciples found in the words we have just quoted, "Go ye therefore, and make disciples of all the nations" (Matt. 28: 18). Win a world to Christ and his plan of life, establish the Kingdom of God upon earth—that had been the object of Jesus' life, and to it he summoned the disciples.

II. THE MASTER ORDER AND THE CONDITIONS OF DISCIPLESHIP

There are some tests by which we may further prove the accuracy of the conclusion just reached, as to the Master Order. One of the best of these is by noting the conditions of discipleship as laid down by Jesus.

1. When Jesus called the four fishermen who formed the inner group of the disciples, he stated to them that he would make them "fishers of men" (Mark 1: 17). As in the past, they had spent their time in the taking of fish, so in the new work they

were to take men—take them alive for the purposes of the Kingdom that formed the subject of the teaching at that time.

The record states that when he selected the Twelve as the group that were to be with him continually, he called them not only "disciples" or learners, but he gave to them a new name—"apostles" (Luke 6:13). The word apostle is the Greek word for missionary. They were not only to be learners and followers of him, but their very call implied that they were also to be sent out by him as missionaries of the Kingdom.

This inference from the call is still farther strengthened by numerous references during the ministry to the task of the disciple. We can only mention a few, but the list in its entirety is extremely interesting. They were to drink of his cup. They were to be baptized with the same baptism with which he was baptized. They should suffer as Jesus was to suffer. In all of these ways and more that might be mentioned, the identity of the purpose and supreme task of the disciples was linked with that of the Christ, and we have found that the master objective of Jesus' life was missionary—the bringing of all men, of all nations, of all races, of all ages, to a knowledge of and obedience to the will of God the Father.[6]

That the disciples did indeed drink of that cup of suffering, is abundantly borne out. Tradition says that all but one of the eleven faithful disciples died

[6] Matthew 20:23; 10:16-19; Mark 10:39.

a martyr's death. The remaining one, John, suffered exile and many persecutions.[7]

The writer will never forget the day when the news came into his own college that every member of the Shansi mission of the American Board had been put to death in that north central province of China during the days of the Boxer uprising of 1900. Nearly all of those missionaries had been Oberlin graduates. They were part of the thousands of Christians, natives and foreigners, who laid down their lives for the cause of the Kingdom that year in China.

But the Master realized that in order properly to impress truth upon the minds of men, it must be repeated in different forms and from different viewpoints; so in another set of passages the great Teacher describes the disciple from the standpoint of his relation to the world about him: "Ye are the salt of the earth" (Matt. 5: 13)—salt to preserve from decay, so that the entire earth might be preserved from the decaying power of sin. Again he declares: "Ye are the light of the world. A city set on a hill cannot be hid" (Matt. 5: 14). What the rays of the lighthouse are to the mariner fearing the rocky shore, they were to be for the entire world of sinful men groping in the darkness of moral night.

This service was to be universal. It was for the "earth," for the "world." It should be just as easy to confine the rays of the sun to the territory of one

[7] Revelation 1: 9.

little state as to confine the rays of the spiritual light bursting from the transformed and transfigured lives of the disciples to their own households or neighborhoods.

2. But let us look for a moment into the philosophy of discipleship. Jesus emphasized the great principle of stewardship of all life. Go over the parables of Jesus, and see how large a percentage of them deal with this one great subject, and how it is linked with the Kingdom teaching which also is contained in nearly all of the same parables.

The subject of stewardship is far beyond the scope of this book, but let us note here that stewardship is to find its one great objective in the furtherance of the Kingdom. This furtherance was to be in a world-wide sense, as these same parables abundantly teach. The field is the world and the good seed are the children of the kingdom. (Matt. 13: 38.)

In the very difficult parable of the Unjust Steward, Jesus states that those that have been unfaithful in the use of the material values of life will not receive from the Father God the true spiritual riches and power. Perhaps the failure of the church today to recognize its full responsibility in money offerings for the Kingdom is one of the causes for her weakness in the spiritual dynamic that is necessary for the transformation of life.

Doctor Truett tells of a remarkable experience on a preaching mission to a large group of cattlemen. He states in substance: "One morning I preached on the searching text, 'Ye are bought with a price,

therefore glorify God in your body, and in your spirit, which are God's.' When the service was done, one of the cattlemen locked his arm in mine and said, 'If you are willing we will go for a walk.' We took our walk more than a mile from the camps. His great chest rose and fell like some seething furnace, then he turned, faced me, and with gasping words said: "I want you to pray a dedicatory prayer for me. I never knew until you preached today that all these thousands of cattle are not really mine, but that they belong to Christ, and that I am simply his administrator, his trustee, his steward. I want you to bow down here and tell him for me that I will take my place; I will accept my stewardship. When you are through, I wish to pray.' When I had finished, he waited some minutes before he could speak, sobbing like a child; when at last he did speak he said: 'Master, am I not in a position now to give you also the loved one for whom I have long been praying? I do give him to you, save him for your glory.' We walked back to the camp. That evening I had not preached a dozen minutes until the wild young fellow on the outskirts of the great crowd rose up and said, 'I cannot wait until that man is done with his sermon to tell you I have found the Lord.' Do you doubt that there was a vital connection between the right relation of that ranchman to Jesus Christ and the homecoming of his son for whom he prayed." [8]

Of course, stewardship includes all talents as well

[8] Condensed from Truett, *We Would See Jesus*, pp. 192-194.

as the use of money. But for many Christians the crux of the problem is the money question. In a very true sense the Kingdom of God is limited in its attainments because the majority of the Christian church have not perceived their obligation and privilege in this regard. It remains true that in the average church only about one-third of the people make any contributions regularly to missionary work, and a considerable proportion of that one-third are not making their gifts in any sense commensurate with their real stewardship ability.

At bottom, nearly all of the great dangers to our civilization are spiritual problems, and so will find their solution in the strengthening of the Christian forces in the community, nation, and world. The strengthening of the Christian forces is, in no small degree, a financial matter. There are in most all of our denominations young men and women well trained and anxious to devote their lives to missionary and Christian service, but who are held back by the lack of funds. Practically no Christian organization today is running at anything like a one-hundred-per-cent. efficiency because of the crippling lack of resources.

Jesus made no mistake when he placed the emphasis he did upon the stewardship principle of life and possessions.

3. Looking more deeply into the philosophy of discipleship, we find that Jesus states, "If any man would come after me, let him deny himself, and take up his cross daily, and follow me" (Luke 9: 23). It

is not to be one single supreme act of devotion, but a steady daily attitude.

This denial of self implies that the disciple is to deny self, the throne-room of his own life, and to seat upon that great central throne of life the Father. Of course, this would mean the placing of God in supreme command; the molding of the entire life into the plan and along the lines that the Father has as the ideal for human life.

This leads to the one clearest, sharpest distinction between the lives of men—those that place self at the center and those that place God at the center of the life. Self says, "Look out for number one"; God says, "Help the other fellow." Self says, "How will given conduct affect me"; God says, "How will that conduct affect others." Self says, "Get all you can"; God says, "Give all you can." Self says, "Man grows rich by hoarding"; God says, "The soul grows rich by giving." Self says, "Get as many people as possible to serve you"; God says, "Serve as many people as you can." Between self-worship and God-worship there is the deepest antagonism. The one is of this world, the other is not of this world. The one is the spirit of hell, the other the spirit of Heaven.

This entire unselfish spirit finds its highest fulfilment and its greatest chance of fullest expression in the missionary service for the extension of the Kingdom the world around. Not the missionary service that is either near-sighted or far-sighted; not the service that cannot see the man at the door

that needs Christ nor the service that cannot see around the world; the need is for the true spiritual bifocal glasses that can see both near at hand and also to the ends of the earth.

4. In speaking of the work of the disciple, perhaps the one statement that Jesus emphasized most was "Follow me." This was done in the exact words quoted and in many other similar expressions. The very word, disciple, implies it—the word that we have now largely substituted for it, "Christian," also implies the same. What did Jesus mean by such an expression? Did he expect that people down the centuries would dress as he dressed, would follow the social customs that were peculiar to that time and which he therefore followed? Did he mean that every follower of his must forsake his business and devote his entire time and strength to the extension of the Kingdom?

Any careful look at the teaching of Jesus will convince the average man that Jesus was not speaking of the technical exact acts, but of the great underlying spirit. He was in no sense a literalist. He desired the disciples to have, in the words of the great apostle, "the mind of Christ" (1 Cor. 2: 16).

He seems to say to us, "Follow me," in the great objective purpose of life for the world redemption; "Follow me," in the complete dedication of life and all its powers to the Father God for the carrying out of his great purposes in the world; "Follow me," in compassion for the sin-sick of all lands that are stretching forth their hands in need for the peace

and salvation that he came to give; "Follow me," in the acts of mercy and help for the physical suffering of the men of all classes; "Follow me," in the tender, patient instruction of the little and the weak ones that need instruction and guidance in the path of life; "Follow me," in the training of young life so that it may be able to do greater things when it shall take the helm of the world's ship of life.

III. THE MASTER ORDER REGNANT IN THE COMMANDS OF JESUS

It has been well said that the Old Testament gave commands, but that the New Testament gives principles of action. But there are commands in the teaching of Jesus, and the very fact that these commands are not numerous only increases the importance of those given. Let us look at the commands, for certainly they must be considered in connection with the Master Order.

In the Sermon on the Mount (Matt. 5, 6, and 7) and in some other places, there are some statements made by Jesus in the form of commands, which the context shows are in fact only the statement of principles, and these need not be considered here.

1. There are but two subjects upon which Jesus expressly commands the disciples to pray—one not to enter into temptation and the other, "Pray ye therefore the Lord of the harvest, that he send forth laborers into his harvest" (Matt. 9: 38).

Immediately after the direction to pray for the

sending out of workers, Jesus commissions the Twelve and bids them go on their first practise missionary tour. We need not discuss the suggestion to take no purse or supplies, for this was directly repealed by Jesus and seems to have been given for a special temporary purpose.[9]

There were, however, some general instructions contained in the orders to the disciples, and these are deserving of our careful attention. The key verse in the vital instructions is: "Preach, saying, The kingdom of heaven is at hand. Heal the sick, raise the dead, cleanse the lepers, cast out demons: freely ye received, freely give" (Matt. 10:7, 8). They were to preach the gospel and minister to the needs of human life, and minister freely. These instructions remained unmodified. We shall later discuss the effectiveness of this wider, fuller scope of missionary work in its ministry to the entire needs of man, spiritual and material.

In close accord with this early sending out of the Twelve, is the sending out of the Seventy during the closing year of the life of Jesus. Here again he repeats the direction to the disciples to pray for the sending out of workers into the harvest, and then at once commissions the Seventy. We find that he repeats in substance the same general order as to their work. It is to be a ministry to human needs and a preaching of the kingdom.[10]

2. Jesus gave, at two different times, a summary

[9] Matthew 10:9, 10; compare with Luke 22:35, 36.
[10] Luke 10:1-20.

of the great Old Testament laws into two all-embracing commands. Such summary statements require the most careful consideration on the part of the followers of Jesus.[11]

The first is, "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength" (Mark 12:30). Here we have the heart, the seat of the emotions; the soul, the center of the religious life; the mind, the source of the intellectual capacities; strength, the full endowment of energy of the entire being. It was a love that should require the completest employment of every faculty to the very limit of the strength of the individual.

What is love? There is one great universal element in true love. It never seeks a personal gain. Love never asks, "How little can I do?" but "How much is it possible for me to do?" It is completely unselfish. Perhaps it is the only mental and emotional state that in its purity has no selfish interest in it.

The question then comes as to how the disciples can best express their love for the Father God? The one verse in the Bible that most fully expresses the purpose and the desire of the Father is, "For God so loved the world, that he gave his only begotten Son, that whosoever believeth on him should not perish, but have eternal life" (John 3:16). This, then, implies that the greatest concern of God is for the salvation of all men, and this desire for

[11] Luke 10:25-37; Mark 12:28-34.

their salvation led him to go to the very limit of his omnipotent power in the gift of his only Son for the redemption of men.

The question may be pushed farther still. There are two great classes of actions by which men have at different times sought to please God; the one was by performance of certain ritualistic forms, and the other was by high ethical conduct toward their fellow men. Jesus everywhere minimized the ritualistic and exalted the ethical.

The above leads us to the necessary conclusion that man, in order to fulfil the first of the great commands that Jesus gave, must pour out his entire resources of mind, heart, soul, and strength in the helping of his fellow man in the highest way possible. This greatest blessing to other men is, by the Bible as well as by experience, shown to be by lifting his religious life into the fullest harmony with the Father God. But this is the one great object of the world-wide extension of the missionary cause.

The second of the great commands we have already discussed, and found that it required our being the neighbor to the man from any nation, race, or color on earth who is in need of the help that we are able to bestow.

3. At another time Jesus gave a new major commandment, "This is my commandment, that ye love one another, even as I have loved you" (John 15: 12). Its keynote is that we are to love others *as Jesus loved.* Was that love of Jesus mere senti-

mental hysteria? It certainly was not. It was a most tremendously dynamic power that surged into his entire life and that in the interest of men led him to the outpouring of his very life upon the cross. Love, as Jesus loved, is not satisfied by the giving of a small tip to God's work that a hotel bell-boy would scorn. That loving as Jesus loved, would require the average Christian and the church to revise its entire life.

We see, therefore, that each of the three great commands that Jesus emphasized during his public ministry are missionary in content, and we may therefore well state that the missionary order was indeed regnant in the commands of Jesus given during his public ministry.

4. If we pass to a consideration of the commands that Jesus gave after the resurrection, we find that the only subject of those commands was the Master Order. There are some differences between the commands of Jesus given during the public ministry and those that are given after the resurrection.

The earlier are general; the later are specific. The earlier express little as to definite methods; the later are explicit as to the means to be used for their achievement. The earlier are not by their express terms of universal scope; the later are. In the later commands, Jesus himself becomes the center of the message; as has been suggested, the messenger becomes the message.

Each of the four evangelists gives us some form of the Master Order during the post-resurrection

period. The four combined give us a finely perfected and completely developed outline of that great Master Order.

Let us look farther at the complete commission as stated by all four evangelists. It is to be world-wide in extent, as all declare. The gospel is to be preached not only to all nations, but is to be brought to every person. It is to be intensive cultivation of a field as well as extensive. (Mark 16: 15). The disciples are to witness to all of the remission of sin through Jesus. (Luke 24: 46-48.) The new converts are not only to be brought to a lip acceptance of Jesus, but are to be instructed until they shall carry out in daily life all the commands of Jesus. (Matt. 28: 18-20.) The disciple in this ministry is to feel that he has the same commission to his work from Jesus that Jesus himself had from the Father God. (John 20: 21.)

In conclusion, then, we see that beyond question the Master Order is the one great central theme in the commands of Jesus, both from a consideration of the number of those missionary commands and—more important—from the supreme emphasis that the Master himself placed upon these missionary orders.

IV. JESUS' METHODS FOR THE CARRYING OUT OF THE MASTER ORDER

Any study of the teaching of Jesus reveals that he is careful to deal in great principles but is very

reticent about giving definite methods or ordering specific actions. It is therefore specially significant that in connection with the Master Order Jesus departs from his usual rule and suggests the methods by which that Master Order shall be carried out. There are five of these methods suggested.

1. The first method is contained in the command to pray for the sending out of workers into the harvest-field of the kingdom. It is significant that this is the only method suggested by Jesus for the obtaining of Kingdom workers. Though it must not be implied that this is the only sanctioned means, for Jesus himself did directly invite men to become his disciples and asked them to do certain definite Kingdom work.[12]

But let us look at the experience of the church in its use of this method for obtaining workers and, of course, the support of the workers is just as important as the obtaining of them.

The China Inland Mission has made repeated tests of the effectiveness of the prayer method in the obtaining as well as in the supporting of the missionaries upon the field. The records of that society afford the most conclusive proof of the results coming from the prayer for new workers.

Let one instance suffice. The funds for the support of the mission had been running below the average for a number of years, and the needs and the opportunities on the field were opening up in a manner such that the missionaries upon the field

[12] Matthew 9 : 38 ; Luke 10 : 2.

were impressed that there was a need for seventy new workers during the next three years, and they agreed to make the matter one of special prayer. The new workers were recruited, the funds increased by the amount necessary for sending out the new workers and supporting the old—all was done in the time appointed.[13]

During the past few years there has been a decline in the support given to most of the mission boards. During this time as a whole, the Christian church has been losing its own emphasis upon the prayer life. Would it not be well for the church to try anew the method suggested by her Lord? We have seen that in his great teachings he made no mistakes. Why not try anew his order upon this point?

Besides the command to pray quoted above, there are many statements made by Jesus to encourage us in prayer, and many promises that are expressed in connection with such statements about prayer. It would be a most interesting study, but far beyond the scope of this book to consider the historical achievements of prayer. Such a study would probably show that the church of Christ has been successful when she spent much time in prayer. When we as a church, do in fact "Advance upon our knees" as the Japanese leader Neesima counseled, we shall have indeed an advancing and an irresistible church.[14]

[13] *Jubilee Story of the China Inland Mission*, pp. 155-160.
[14] *Prayer and Missions*, p. 180.

Livingstone died upon his knees, but he did more than any other man to open up Africa. Bishop Hannington spent the last hours before his martyrdom in prayer, and died exclaiming, "I have purchased the road to Uganda." Uganda is today probably the brightest jewel in the Master's crown in Africa. Judson, who opened up the missionary work in Burma near the close of his life is reported to have said that "He had never prayed faithfully for anything and been denied." [15]

It is not our function to discuss the scientific ground for belief in prayer, such are to be had even from the best of our scientific men. It is, however, a pride of science that its theories must accord with established facts, and the history of prayer is such as to justify the fullest belief in the effect of prayer.[16]

The other four methods are found in the post-resurrection teaching of Jesus, and one of these methods is to be noted in each of the evangelists.

2. Mark states the method thus: "Preach the gospel to the whole creation" (Mark 16: 15), emphasizing the oral preaching method of Kingdom extension. This text has been the inspiration of more missionary service during the last hundred and thirty years than perhaps any other single statement in the Bible. Only eternity will tell the full results from this sentence. Well has this verse been called the "marching order of the church." Alas,

[15] Montgomery, *Prayer and Missions*, pp. 106, 107.
[16] Maither, *Science in Search of God*, Chapter V.

the church has too often merely marked time. In our own country, great changes in the entire life of the people came from the powerful preaching of Edwards in colonial New England and of Moody and his followers in the latter part of the nineteenth century.

On the mission fields also, oral declaration of the gospel has been a favorite method. In the opening of the modern missionary era this was almost the only method used. In the early days of our Baptist missions in India the feeling was so strong in America that preaching was the only proper means for the spread of the gospel that the order was sent out to close all the schools.[17]

There is a tendency in certain quarters to underestimate the value of this method at the present day, but the appeal to the human emotions that is best made through the preaching method will never cease to have a powerful effect upon human conduct, as man is stirred to action more quickly and surely by the emotional appeal than by any other. But the preaching must be supplemented, if the best and most lasting results are to be obtained.

3. Another method suggested by Jesus is stated in the last verse of the gospel of Matthew thus: "Teaching them to observe all things whatsoever I commanded you" (Matt. 28: 20).

While Jesus was speaking especially of the religious teaching as a means of extending the Kingdom, we may pause a moment to see the effect that

[17] Helen Barrett Montgomery, *Following the Sunrise*, p. 102.

so-called secular instruction has in the advance of the Kingdom in the non-Christian lands. For almost all of the missionary societies include more or less of this kind of secular instruction in their work.

Such schools train up a native Christian leadership that will be able to carry on the work among their own people. No country has ever been won to Christ by foreign missionaries alone. It is the native Christians that make Christianity a native religion.

The school also has had wonderful effect in the lifting of the entire Christian community in the social and economic life. This enables the native church to rise to economic self-support quicker. This social advance is also a powerful aid in direct evangelization. Most, if not all, of the great mass movements, have owed a large measure of their success to this desire for the social and economic uplift that the gospel has brought.[18]

The rise in the past generation of great government colleges in non-Christian lands has made a great change in the religious life of those countries. In a study of one of the government colleges in China it was found that there were six Confucianists, sixty Christians, three hundred Buddhists, one thousand atheists, and thirty-six hundred agnostics.[19]

This means that the educated classes in those foreign countries are losing their native faiths and

[18] Pratt, *India and Its Faiths*, pp. 435, 436; Helen Barrett Montgomery, *Following the Sunrise*, pp. 125, 126.

[19] Reported by Dr. G. A. Huntley.

drifting rapidly away from all religion. It also means that among the student classes, it is not a question of Christianity or any of the ethnic faiths, but it is a question of Christ or atheism.

In many places this same decay of the old faiths is manifested. Thus the news items from China contain the following: "Recent letters from China bring the news that the policy of the present government to rid the land of idolatry is actually being put into operation. One letter read, 'Chaoyang has burnt its idols . . . and has set the date when all the household idols must be destroyed.'" Of course there was sorrow on the part of many but it shows a wide-spread sweep away from the old faiths.[20]

The despatch further states that the tendency is toward another attack upon all religion, and this is not confined to any one locality.

Even in the earlier generation the statement was made by one of the greater missionaries in India that the schools were the greatest evangelistic force in the winning of India, after the church. This would be emphasized today by the facts just quoted showing the disintegration of the older faiths.[21]

But it was especially religious education that Jesus emphasized as the method for the extension of the kingdom. It has only been within a comparatively short time that the church has wakened to the importance of this branch of its work. Our

[20] From *The Baptist*, February 16, 1929, p. 220.

[21] J. P. Jones, *India's Problem: Krishna or Christ*, p. 249; see also Faunce, *Social Aspects of Foreign Missions*, p. 121f.

Sunday schools were not at all general until well into the nineteenth century. Even today many churches are spending more for music, valuable as that is, than they are for the religious training of the youth of the church, yet it is from these that about eighty per cent. of the total accessions to the church come.

The importance of religious education is also noted on the foreign-mission fields where it has also been too much neglected in the past. In the spring of 1928 the whole mission problem of the church the world around was given a most careful study at a meeting of the International Missionary Council held in Jerusalem. Numerous commissions had been working on great phases of the problem for months before that meeting. The meeting called together about two hundred and fifty of the foremost Christian leaders of all lands. In the findings of that meeting is the following very strong pronouncement as to religious education:

Training of Missionaries. Since it is desirable that the methods of religious education should be employed in every department of Christian activity, it is necessary that every missionary should be trained in its principles and practise. Such training is as necessary for the layman as for the man who is ordained, for men as for women. For many, this training will naturally come or be continued at the time of the first furlough, and ample facilities should be afforded by mission boards and every encouragement given to undertake such study.[22]

[22] *Jerusalem Meeting of the International Missionary Council,* Vol. II, p. 214.

The training that Jesus directed was to be in all things that Jesus had commanded, and we have just seen that the one central theme of the commands of Jesus was the Master Order—win the world for the kingdom of God. Of course, the pupils should be instructed in the great principles of the Christian religion, but we have not placed the supreme command of Jesus in the supreme place in the teaching in our local church schools. When the church shall indeed put the emphasis upon the Master Order of Jesus in her teaching of youth, we shall see a new day dawn for the extension of the Kingdom, both at home and abroad.

Again the International Missionary Council at its Jerusalem meeting, made a strong pronouncement upon the need of missionary emphasis in the whole church program of religious education in the following statement:

Missionary Duty. In the whole range of religious education, emphasis should be laid upon the obligation resting upon all Christians to pass on to others the good news of salvation through Christ. Mission-study courses are therefore needed in each sphere of life and work under discussion. Such courses should be adapted to each age and level of intellectual development, and should include practical suggestions for giving expression to the missionary spirit. This phase of religious education is not only absolutely essential to the development of genuine Christian character, but is vital to the success of the spread of Christianity throughout the world.[23]

[23] *Jerusalem Meeting of the International Missionary Council,* Vol. II, pp. 212, 213.

4. The next method Jesus suggests by the following words: "But ye shall receive power, when the Holy Spirit is come upon you: and ye shall be my witnesses both in Jerusalem, and in all Judea and Samaria, and unto the uttermost part of the earth" (Acts 1:8). The picture is that of the courtroom. Jesus is pictured as on trial before the court of the world, and his disciples are called upon to tell what they know about his saving and uplifting power.

Every lawyer knows that the most vital thing in the trial of the case is the evidence, both oral and documentary. The church has been slow to learn that lesson.

There are certain interesting parallels between the court and the Christian witness that may be summarized under five points representing the five fingers of the hand.

With few exceptions a court witness is allowed only to tell what he personally knows. Hearsay testimony is not admitted. The Christian witness is effective when he relates what he personally knows of Jesus, and is not relating what others have told him.

Second, the witness is important in proportion to the extent of his knowledge. What is the length and breadth, and the height and depth of your personal experience of the love of Christ?

Third, the manner of the statement is of great importance. The writer well remembers a truthful witness that by his halting uncertain statements and his manner upon the stand always convinced every

jury that he was lying. Is your testimony halting and uncertain or do you say with St. Paul, "I know him whom I have believed" (2 Tim. 1: 12).

Fourth, there is the cross-examination. Many a case has been lost because some star witness has been discredited upon cross-examination. Can your life stand the merciless cross-examination of a critical world? There are few more tragic things than to see a man of wonderful power and ability for Christian leadership that is impotent because he has fallen in such a way that his witnessing for Jesus is at once discounted and the effectiveness thereof destroyed by his failure under the test.

Lastly, there is the testimony that is against interest—the witnessing that costs where the witness, for his oath's sake, will tell the truth even though it may injure him or some close friend of his. Perhaps the best example of this in literature is found in Scott's *Heart of Midlothian.* In the story Jeanie Dean refused to commit perjury, even to save the life of her only sister and under circumstances where it would have been impossible to prove her statement false.

Just so in the Christian life it is the witnessing that costs in contempt, in loss of business, in the laugh on the part of the group; that in the long run counts for Christ. It is this cost of the testimony that makes the sacrifice of the martyrs the world over the most eloquent appeal for the spread of the gospel.

The examples of this witnessing at the cost are

most clearly seen in the foreign fields, for many are the times that it costs the loss of family, friends, business, position.

The following story of a Christian who stood the test in the last decade comes from the field. Mr. Wang, as we shall call him, came to the missionary in charge of the station and stated that he had become a Christian and wished to unite with the church. After careful study the missionary became convinced of the genuineness of his conversion but said to him, "It may cost you severely." He said, "I have thought of that." He was baptized. A few days later the members of his guild (he was a contractor) came to him and said, "Abandon your Christianity, or we will boycott your business, and that means ruin." He replied, "I will not deny Christ." Some time later they came to him again and said, "Reject your new religion, or we will confiscate your life savings that are in the Chinese guild." Again he refused, although it reduced him to penury. Not content with this, they again demanded that he abandon Christianity, or they would cause his arrest. Again he refused. They kept their word and by perjured testimony on a trumped-up charge, he was convicted and sent to prison at hard labor. While in prison he bore testimony to the other prisoners of his Christian faith. Upon his release he went again to the guild, told them that he had been praying for them each day, that he had no malice against them but longed that they too would come to know the Christ who meant so much to him.

This time they seized him, dragged him out, and stoned him, and left him for dead, but still he did not give up his faith. He started again from the bottom, and at last accounts was an honored and influential member of the Christian church, and had had the privilege of leading at least some of his persecutors to a profession of faith in Christ.

To complete the figure of the hand, we must look at the promise that goes with the statement, "Ye shall receive power, when the Holy Spirit is come upon you" (Acts 1:8). The five points we have considered may be likened unto the fingers of the hand. Back of the hand is the strength of the arm, so back of the testimony of the witness for Christ is the convincing power of the Holy Spirit.

Every lawyer knows that there is a subtle something that gives convincing power to the statement of some witnesses which are lacking in the words of others. So the Holy Spirit promises to take even the faltering word of the Christian and use it to carry conviction to the life of the unbeliever. There are many illustrations of this in all life where even the most scholarly and cultured have been led to Jesus by a very simple statement from the lips of an unlearned Christian.

On a large scale, in modern times, this method has probably been used most in Korea. In the great revival in that country in the earlier part of this century, one of the requirements for acceptance into the Christian church was that the applicant should bring evidence of his efforts to lead others to an

acceptance of Jesus, and this effort was almost always by the statement to others of what Christ had meant to him.

This is one of the methods that is not being used in the average church to any approximation of its possibilities, and yet it is a method that has been wonderfully blessed of God. Particularly was this true in the early centuries of the church. We read that the Christians that were scattered abroad went everywhere telling about Jesus. Little of this was by formal preaching. We know from the writings of Paul that he did much of this witnessing himself.[24]

5. But there is another method, suggested by the words in the Fourth Gospel, "As the Father hath sent me, even so send I you" (John 20: 21). Aside from the making of the atonement possible, the great work of Jesus was to live before the eyes of men the God life. It is to such living of Godlike lives that Jesus calls his followers. Let us therefore put one word for this method, and call it "Live." This enables us to use four words, one to describe each of the four methods, "Preach," "Teach," "Witness," "Live," and after each we may add the word Christ. Preach Christ, teach Christ, witness for Christ, and live Christ.

Living the Christlike life will require that the Christian shall share the mental attitude of Jesus. He must value things by Jesus' standard of values. He should seek the same great objectives that Jesus

[24] Acts 11: 19; 20: 20.

sought. His great object in life would be to promote the kingdom of God in the entire world, for we have seen that this was the master objective of the Master himself.

That this Christlike living is one of the most effective forms of missionary work is attested by more than one incident on the mission field. During one of the recent famines in China one of the missionaries was called away from his regular work to supervise some road work that was being put through by the Red Cross for the double purpose of increasing the means of transportation and so helping against future famines, and also of giving employment to those that would otherwise be in dire want. It was new work for the missionary, and the conditions were often very trying. He did not attempt to preach during the time, but after the work was finished representatives of several of the Chinese villages came to the mission asking for instruction in the religion that could make a man act as that missionary had acted under the strain of the work. He had lived the Christ life daily before the non-Christians and the result had been noticed by them.[25]

One of the doctors in China had had great difficulty with a disease that seemed to be peculiar to the locality. He had no means at hand for conducting experiment work and the laws of the United States would not allow the sending of the germs into this country. He was coming home for rest, and

[25] Reported to the writer by Dr. Watts O. Pye, of Shansi, China.

he took some of the germs on to the boat, and before he landed in the United States he took them into his own system, and upon landing went at once to one of the large research hospitals. The disease was studied, and a cure was found for it so that when he returned to China he was able to take back with him the means of helping the suffering there. Like the Christ, he had taken upon himself the suffering of the Chinese that thereby he might help them.

We have already stated that one of the greatest hindrances in the advancement of missionary work is unchristian living on the part of the so-called Christian nations; so the acts of devotion and service for Christ by our missionaries and by the native Christians form one irrefutable argument for the power of Jesus. Of course this is also true upon the home field.

6. This leads us to a consideration of the twofold division of work for laymen and ministers. In John, as we have just seen, the method is the living in daily life the reincarnation of Jesus. In Luke, as we have seen it, the method was witnessing. These two, the living and the witnessing, are the special functions of the laymen, the rank and file of the church.

In the witnessing, the minister or the professional Christian worker is at once discounted. People say he is employed to work for Christ. He stands upon the same footing as the employee of one of the parties in a lawsuit; his testimony is discounted.

The layman is regarded more as a disinterested witness, and so is more effective.

In the use of the "living the Christ method" the minister, of course, should, and in the great proportion of the cases, does practise what he preaches, and there is no class in the world that do so fully live the Christ life as do the missionaries and the ministers. Yet the very fact that they are employed as professional gospel workers leads men to expect more from them, and results in a reduced influence upon other men from their holy, pure lives. The world does not expect as much from the lay member of the church, and as a result notices more quickly his actions when he reaches a high standard of Christlike living.

But there is another and deeper difficulty that confronts the professional Christian worker in this matter. The minister can live the Christlike life in the ministry. The laymen of the church, taken collectively, are found in every position and circumstance and line of life. The result is that the Christian laymen can interpret the Christ in the factory, on the farm, in the home, school, office, and in fact in all places and under all conditions of life. They can carry the Christ spirit into all the complex relations of society today.

On the other hand, the other two methods for Kingdom extension—the preaching and the teaching methods—are certainly best done by those that have been specially trained for the task, and we may therefore consider them as the special function of

the professional workers. The prayer method is equally open to all. It also enlists God's help in the task.

The methods of Jesus, therefore, give the fullest scope for the activities of the entire Christian body, professional and lay; and the best results will only be achieved when these five methods are all employed and this interdependence of professional and lay worker is more fully realized, and the entire church, each member in his own special way, takes up the great Kingdom-extension program that Jesus promulgated.

As we look over Christian history, we fail to find where the church for any considerable period has given any adequate trial of this fivefold method of Jesus. What, therefore, would be the effect if these methods, properly balanced and correlated, were given an adequate trial no one can tell; but the marked blessing that God has given to the relatively imperfect and onesided efforts by the church to follow his direction leads us to the belief that when the entire program of Jesus becomes the real daily program of the normal church, we shall see such a revelation in the world's life as has never been witnessed upon this earth. We may well believe that should this be truly followed for even a part of a single generation, there would result such a spiritual quickening as to approximate the ideal Jesus taught his disciples to pray for, "Thy will be done in earth, as it is in heaven" (Matt. 6: 10, Authorized version).

V. THE SUPREME MESSAGE OF THE CHURCH AND THE MASTER ORDER

Not only does Jesus give to the disciples the methods for the carrying out of the Master Order, but he also is definite in the statement of the supreme message that shall be the theme of the preaching, the subject of the teaching, and the burden of the testimony, and to which their pure lives should point.

1. We have seen that all through his life, Jesus was conscious that he was the culmination of the revelation that God gave to men. What was the great theme of the Old Testament to which Jesus so referred?

The Old Testament opens with an account of God's creation of all the world, hence his rightful ownership. Then follow two chapters describing the two great classes of sins—those against God and those against man. We have the root of the sin against God, disobedience, in the placing of the human will and desire ahead of the will and desire of God. In the second of those chapters we have the root of all sin against fellow man—in the remark of Cain, "Am I my brother's keeper?" (Gen. 4: 9.) The absence of any concern for the welfare of the other man and the failure to recognize him as indeed a brother are at the bottom of all social sins. The Old Testament, then, practically opens with man's fall into sin, and it closes with the promise of a deliverer from that sin. The intervening pages recount

the efforts of God in the training of the Jewish people to prepare them for the coming of the Christ. As in the opening of Genesis we read of all the world passing under sin, so in the great prophets the world-wide restoration of all peoples was foretold.[26]

Luke is very definite as to the message that should be given by the disciples in the carrying out of the Master Order. The record states that Jesus appeared to the disciples and taught them from the Old Testament that the Christ should suffer, and should rise again from the dead the third day; then he adds at once, "And that repentance and remission of sins should be preached in his name" (Luke 24: 47). This, then, implies that the message was to be the death and the resurrection of Jesus and that through that death and resurrection it was possible for men to have salvation from sin. The figure is a strong one. It speaks of sin as binding as with a chain. Jesus had broken (by his death and resurrection) that chain of sin, and the church was to proclaim to a sinsick world deliverance from the power of sin through Jesus. John also speaks of the message of the church, as to remit or proclaim the remission of sins; while Mark also implies that the message that is to be preached concerns the death and resurrection of Jesus. Matthew adds another element in this vital message.

After the claim that Jesus made to all authority in heaven and upon earth, we read that he ordered the disciples to go and make new disciples from all

[26] Genesis, Chapters 3 and 4; Malachi, chapter 4.

nations, and then he adds that these same new disciples were to be taught all things that he had commanded. They were to be taught until these teachings and commands of Jesus were carried out by them in their daily lives. This carrying out of all things that Jesus requires necessarily implies that one of the central elements in the message of the church was to be the Lordship of Jesus.

Thus, in the message as ordained by Jesus, we find that he, himself, becomes the center of that message; that first, it deals with the possibility and fact of the removal of sin by him and especially by his death and resurrection, and that the Christian is to grow in Christlikeness by making Jesus not only his pattern and example, but the dominant factor and power in his life.

This centrality of Jesus in the plan of redemption is emphasized by the Jerusalem council in its fine statement of the Christian message: "Jesus Christ, in his life and through his death and resurrection, has disclosed to us the Father, the Supreme Reality, as almighty Love, reconciling the world to himself by the Cross." And in another part of the same message it is stated as follows: "Jesus Christ, as the crucified and the living One, as Saviour and Lord, is also the center of the world-wide gospel of the Apostles and the Church." [27]

In conclusion, then, we find that the record reveals that Jesus did give a Master Order by which he wished the disciples to carry into the entire world

[27] *The Report of the Jerusalem Council*, Vol. I, pp. 402, 403.

life the teaching he had given and to complete the great objective of his own life-work.

In the giving of the Master Order he departed from some of his usual practises and became definite both as to the method for the accomplishment of the Master Order, and also definite as to the message that should be used in the proclamation of that order.

VI

THE MASTER LAW OF LIFE

OUTLINE

I. The Relation of Law to Human Progress:
   1. Progress through law in material, intellectual, and social lines.
   2. The same hold for religious development.
   3. Moral reason for delayed results in religion.

II. The Master Law of Human Life:
   1. Not found in material sphere.
   2. Not found in the intellectual sphere.
   3. Not in the social.
   4. Religion the dominant plane—Christianity.
   5. The scientific view-point.

III. Fulfilled Promises and the Master Law:
   1. The special promise of the Holy Spirit.
   2. The promise of the special presence of the Christ.

IV. Conclusions.

THE MASTER LAW OF LIFE

In this concluding chapter, let us see what, if any application, all the foregoing has for our own scientific age? What is the reason today why Christian people should concern themselves with the carrying out of the Master Order of Jesus and seek to take the gospel message to the ends of the earth? This is a questioning age, and let us listen to its insistent ever-present "WHY?"

Again we are told that this is an age of law, that nothing merely happens in this world, and that all is in accord with law. Is there then a conflict between the Master Order that Jesus gave, and this hard, cold law in which the world today seems to be enmeshed?

I. THE RELATION OF LAW TO HUMAN PROGRESS

1. The past one hundred years have seen more progress in the mastery of the forces of nature than any other period of anything like the same duration in world history. We are told that the mechanical development in this country today enables one man to perform the labor that in the old days would have taken thirty men to accomplish; in some lines the amount is even greater. What does this mean? It means that when man is working alone he has

the power of one, but that when he uses the laws of mechanics, he has the power of thirty.

The other side of the picture is equally true. When man violates the laws of nature, there always come loss and suffering. The multitude of our industrial accidents today are mute but eloquent witnesses to the fact that some one has broken nature's law. It is a cost that is staggering in its totals. Every year far more men are killed in the United States by industrial and automobile accidents than perished in the American forces in the World War.

If we turn to the relation of health to law, we find some very interesting data. During the past sixty or seventy years the observance of the laws of sanitation and the knowledge and treatment of disease have so increased, that the death-rate in our large cities is now less than one-half what it was at the close of the Civil War. Such has been the progress that it is not too much to hope that the next generation will see the elimination of some of the diseases that have afflicted men from the dawn of history.[1]

Years ago men learned that the law of might was not the best way to settle individual disputes. Men have been compelled to submit their differences to courts of law that they may be settled in an orderly and just way. In the few places, such as some of the mountain sections of the southeast, the people still clung to their old method of settling their differences by fighting. The State law has stepped in and is seeking to suppress such measures of violence.

[1] Sears, *The Redemption of the City*, p. 23.

But when it comes to the case of nations, the policy of the mailed fist continued and it brought forth its natural fruitage in the World War of 1914-1918. For that war was but a ghastly exhibition of the violation of the great social laws of national well-being. The broken law still exacts its terrible penalty, and it is probable that children unborn at the close of the great war will spend their entire lives under the burden of debts piled up during those insane years of conflict.

But let us pass on to a study of the relation of law to mental development. Here too, we are finding that a knowledge of and obedience to the laws of mental growth result in increased efficiency. Perhaps the most fruitage has been gained in the treatment of abnormal youth. The study of the laws of the mind has completely changed the entire program of education.

2. If now we pass to the religious life, what do we find? *The Scripture clearly states that salvation is a gift and cannot be earned by the man himself. But we find abundant authority that growth in the grace of Christian living is not a gift, but is dependent upon our obeying the laws of spiritual development.* The overwhelming weight of authority in Scripture supports the above statement.

The failure of the church properly to emphasize this necessity, for the growth in grace, is perhaps responsible for the fact that in all of our churches today there are many Christians who are little, if any, more effective as workers for Christ than they

were the day they made the first profession of faith in him.

Daily experience in the church also confirms the inference that growth in Christian life depends upon the following of the laws ordained by God. We see that there is a technique in Christian work, that the trained teacher is more effective than the untrained. We find that it is possible for a man to become more expert in any line of Christian service if he is willing to pay the price of study and work to perfect himself therein; while the rare saints of the church bear witness to the fact that purity of life and character is itself not the immediate gift of God, but must be attained by careful Christian living.

The story is told of some young priests that called upon an old monk who was noted for his piety and asked him for the secret of his holy life. His reply was, "Young men, you can be just as holy as in your heart you really want to be."

3. There are, however, some differences in the action of laws in the different spheres of life. In the physical, the result for good or evil usually comes quickly. Make the connection, and you have the power from the electric current at once. Short the circuit, and the shock comes instantly. But in the other realms the result for good or evil is longer delayed. The folly of youth often does not bring its fruitage (or at least its full fruitage) for years. The causes for the World War had been developing for a generation and more before the storm broke.

There is a moral necessity for this delay between

the cause and effect in the religious and moral life. The space of time that intervenes between the doing of the wrong religious act and the result is such as to remove the selfish motive for the doing of the right. God does not want men to do right from the selfish motive, but to do right, because it is right.

In the religious life also, we are dealing with spirit. The deep underlying motive is itself the one most important element in the obeying of the religious laws. So that the mere outward performance of any set of acts, no matter how good, will not be complying with the subtle, but tremendously vital, spiritual laws of growth. Thus in the giving of charity, the motive for the gift may be the gaining approval of men. It is this selfish kind of charity that Jesus himself condemns. The gift may be indeed from an absolutely wrong and evil motive, as when the corrupt political boss gives help to the needy, not for the sake of helping them, but to gain their votes and help in keeping him in power so that he can get more plunder. Certainly such gifts do not fulfil the laws for the spiritual growth of the giver.

In conclusion then, we find that in the physical, mental, social, and religious lines, obedience to the laws of growth in each, produces beneficial results. That when men obey those laws there comes power, success, happiness, development. The reverse is also true, for when man disobeys the laws there ultimately come weakness, failure, sorrow, decline. There may be a delayed result, but the laws do in-

deed grind exceedingly fine, and in grinding they grind all.

II. THE MASTER LAW OF HUMAN LIFE

Experience tells us that all laws are not upon the same level, e. g., the penalty for the violation of traffic regulations is very different from the penalty for the crime of robbery. Let us see, therefore, if we can find some master law which will have a most beneficial effect upon the human race? In this search, we shall pass quickly in review the four great divisions of human life, the physical, mental, social, and religious.

1. In this age of material progress, we are tempted to seek it here, but such quest fails. Matter is external to man. It is the thing that he uses, it is his servant in the aid that it may bring to his own life. Wherever man has allowed himself to become the slave of the material things, his life has deteriorated.

Material development never can exist except as it is dependent upon the powers of man to support and care for it. There must be intellectual training in order that man may understand nature and make proper use of her laws. There must be also a finer development of the social organization. The use of the finer mechanical appliances requires a diversity of business organization, and this is another way of saying that there must be a reliance upon the social laws.

The historic proof of the failure of material prog-

ress to uplift a people permanently is seen in the ancient world. "Where are the glory that was Greece and the grandeur that was Rome?" Those high material civilizations passed as the morning dew before the advance of a hardy but barbarous people. There was not enough mental culture in these newcomers to appreciate or even to employ the material things that the ancients had developed.

2. This leads to a consideration of the mental life. The results of study have enabled us to make the mastery of nature that has marked the past century, and the limits of such advance seem almost unlimited. But if the mind is master, we should expect that lawyers would never go into crime, and doctors would never fall before habit-forming drugs. If the mind were the control, the educated classes would be largely exempt from vice and crime, but such is not the case. In fact, the greater crimes today require reasonably highly trained minds to accomplish them.

The failure of mere education or mental training is shown by the change in the curriculum of all our high schools in the past generation. Now the schools are laying great emphasis upon social studies in order to develop a social consciousness in the students. But this is a virtual acknowledgment by the intellectual leaders of our day that mere mental culture itself is not sufficient. They are seeking to supplement the education by social precepts.

3. This then leads to a consideration of the social sphere to see if it can contain the master law for

progress. Here, indeed, we are a step nearer. The observance of the social laws would result in a great general good. When the industrial laws are observed, there is a great increase of production, but when employer or employee violates those industrial laws, there arise conditions that mar progress and often cause great loss.

But there is one great defect in social laws that leads us to the belief that we must look farther for the true master law of life. A study of history reveals the fact that social systems intertwine themselves into religious systems.

There have been attempts to separate the social from the religious, but such experiments have always failed in the course of time. The French tried it at the time of the French Revolution, and enthroned the goddess of reason. The churches were pillaged and converted to other uses. The goddess of reason was carried through the streets of Paris. But the attack upon religion could not and did not last. It was but a part of the general upheaval of the times.[2]

In Russia, today, there is a definite effort on the part of the Communist Party to separate social order from all religion. But the Communists have not so far dared to abolish religious worship. The results of their attempts to divorce the social system from religion have not proved successful. Especially is the failure seen in the increase of juvenile crime and the moral degradation of youth.

[2] Martin, *History of France,* Vol. I, pp. 552, 553.

In some of the non-Christian countries we find that a large percentage of the educated people are losing all religious faith. What will result from this, is still in a measure, uncertain. It will take time to determine, for there is always a certain steadying influence that remains after the loss of the religious faith, just as the ground swell of the sea continues after the storm has passed. But the evidence at hand at present would indicate that when the earlier momentum has passed, there will be a moral decline that will be serious in the national and community life.

Since then the social intertwines with the religious, we must conclude that the master law is not in the social sphere. For manifestly a master, or a controlling, law will be one that exercises the wider influence and controls other spheres, and is not itself dependent directly upon the others except in relation to reflex.

4. By the process of elimination, therefore, we come to the religious, for we have seen that the controlling law is not to be found in the material, social, or intellectual lines. Is that law in the religious? If it is not, then there is no dominant line for human life.

Religion deals with man's relation to God, and as we have seen in all the higher religions, there is also a clear recognition of man's social responsibility included in the sense of right and wrong in the religious life. We have just stated that social orders intertwine themselves into the religious or soon de-

cay. The other side of the picture is also just as true, that the purity of the religious life vitally affects the social welfare. Historically, it is not too much to say that the degree of attainment of any civilization is directly conditioned upon its religion: that, when there is a pure religion, there can be a high civilization; when there is a low type of religion, the elevation of the civilization is thereby curtailed.

A study of the ethnic faiths will, as we have already suggested, show that many of the evils of those lands come as a direct result of their religious defects.

In India, we find the religious doctrine of Karma. This teaches that man always receives the exact recompense for his good and his evil deeds, and that, therefore, every misfortune that befalls him is the direct and the inevitable result of his own wrongdoing, either in this life or in a previous incarnation. What has been the result? It has all but destroyed the natural sense of pity for suffering and want. These sufferings are but the pay for an evil life and, therefore, it is a good thing to let the wicked individual suffer. It, therefore, is little concern if hundreds and thousands of the people die of hunger.[3]

On the positive side, we have already stated that every social reform that has succeeded in history, is but the carrying out of the social principles that Jesus made part of his great religious instruction.

[3] *Religions of Mission Fields*, pp. 107, 108.

There is also a strong argument for the dominance of the religious life in the fact that, historically, the schools and the great educational institutions were started in large degree by the Christian church and owe their inspiration to her. In fact, it remains true that every science that blesses the world today has attained its highest development only in a civilization based upon the Christian religious truth.

We see then, that the Christian religion has so intertwined itself into the material progress, the intellectual life, and the social well-being of the race, that in all three of these other spheres of life the human race has reached the highest attainment only in connection with the Christian religion and, therefore, we must conclude that religion contains the master law of life, and that in the religious domain the Christian religion takes the clear lead.

But if the Christian religion contains the master law of life, it is absolutely imperative that this religion be carried to all people, for it is impossible for men to get the benefits from a religion that they know nothing about. The apostle is right when he states:

> How then shall they call on him in whom they have not believed? and how shall they believe in him whom they have not heard? and how shall they hear without a preacher? and how shall they preach, except they be sent? (Rom. 10: 14, 15).

Carrying to the ends of the world the story of Jesus is but another way of saying, "Carry the missionary message to the ends of the earth." But this

carrying of the missionary message itself requires the pouring forth of life and money in unselfish giving for the sake of other peoples.

If, then, the master law of life is found in the religion of Jesus, it is necessary for us to look closely into that religion to see in what part of that religion is found the central law for the human race.

Here several lines are open to us, but each of these comes to the same great conclusion.

When Jesus was asked for a test of Kingdom greatness, he replied by stating, "Whosoever would be first among you shall be your servant" (Matt. 20: 27). This, in effect, makes service the test of greatness. Where will we find the greatest service? Manifestly, it must be in two great directions: the extensive—and here nothing is wider than the world itself; or second, intensive—the giving of the greatest benefit to the individual. Since religion is the master line, the greatest benefit will be by giving the individual the fullest and richest religious life.

Again a test of individual Christian attainment and a goal held before every Christian is likeness of character to Jesus Christ. Yet over and over again, Jesus emphasized that his life was one of sacrificial giving. He came "to give his life a ransom for many" (Matt. 20: 28). Sacrificial giving can have no greater or deeper goal than the winning of the world to the Father God.

Again, if the master law of life is to be found in the Christian religion in preference to other faiths, we must look for that master law in some of the dis-

tinctive teachings of the Christian religion. There is one of these to which we can here call attention.

While the other higher religions call for giving, yet the giving is usually, if not always, from a purely selfish motive. The giver is asked, in effect, to buy merit for himself. Little is known of giving from the pure altruistic motive of love for God and fellow man. This, in its purity, is a contribution of the Christian religion.

It is interesting to note how the importance of this giving principle is foreshadowed in the other realms of life. Thus it is the arm that gives itself in work and service that grows strong. It is the unused arm that withers away. It is running water constantly pouring itself out that purifies itself as it goes. Stagnant water becomes foul. It is the grain which is ground for flour that makes bread and nourishes human life. It is the grain that is planted and dies that becomes the harvest. In human life, it is the expressed thought that is given forth to others that makes the deepest impression on the mind of the giver, and every thought which is not given expression tends to pass out of the mind.

5. But to return to the scientific standpoint, we are told that life requires the proper adjustment of the organism to its environment. When this adjustment is good there is healthy life, when the adjustment is poor there is illness, and if it is too bad death results. Science leads toward a unity of control of the entire universe. The same result will follow the same causes at all times and in all places.

Philosophy has also tended to this same idea of a unity of world control.

Reviewing the foregoing we have found that religion was the master line of life, and that it extends its influence into and helps the other realms; that it seems to be itself the unifying source which makes the universe indeed a united whole. So that religion and science and philosophy all agree that there is unity.

The Christian holds that God himself is the source of this unity, and that he is the Creator of the universe and the Ordainer and Founder of the laws upon which science works; that the laws of the physical universe are his laws, that the laws of the mind are his planning, that the proper social regulations were designed by him; that he has established the principles of religion. If this is true, we may say, as another has stated in substance, that the laws of nature are "God's habits of action."

This means then that when man is using the laws of mechanics he is working with God. We have seen such working with the laws of mechanics (or God) increases his power thirtyfold. So that we may say that the man is one, and that God gives the power of the other twenty-nine. The same would, of course, be true in the other realms—the intellectual and the social as well as the religious.

Man, then, succeeds when he works with God, and he fails when he tries to work against God.

It follows, then, that since God is center of all things, man in order to reach his own best must

come into the fullest harmony with the great source —God. It is, therefore, perfectly understandable why the Infinite God should ordain that the religious sphere should be the master line for human advance for religion deals especially with man's relation to God.

Perhaps this fact of the all-embracing God is the reason for the truth of the statement already made, that no science that blesses the world life today has ever been developed to its highest point except in a Christian civilization where as a part of the great common heritage of the community the fact of God is taken as basic.

It also follows that man in order to reach his best must not only come into relation with the Father God but must come into the fullest possible fellowship and spiritual unity with him. This requires that the man shall share the greater purposes and plans of God for the world. We have seen that the dominant desire of God was that men might come to accept his plan and offer of the fullest redemption through Christ. We have also seen that this purpose of God was world-wide.

Then the greatest conceivable objective to which any man could possibly dedicate his life is the carrying to the greatest number of men the world around the fullest information that we have as to this all-embracing God. This is the missionary program.

That missionary program wisely places the supreme emphasis upon the religious objective as this is the fundamental thing. As to the other lines

of life, God could and did leave man to seek them out little by little, but in the spiritual God himself felt the importance was so great that he personally intervened in the incarnation.

III. FULFILLED PROMISES AND THE MASTER LAW

But some one may say, What is the verdict of history? Does it confirm the conclusion stated above as to the master law? Let us see. We have already stated in the last chapter that the master order of Jesus was the dominant note in the commands of Jesus. A glance at those commands further reveals that each command is usually attended by a special promise. The promise is conditioned upon the command.

Since the master order that Jesus gave seems to coincide with the master law of life, as we have found in this chapter, we may well consider the relation of those promises to this master law. Let us see if the inference is correct that the promises are the statement of the results that may be expected to come from obedience to the law? Nineteen hundred years have passed since those promises were given, and there certainly should be an abundance of data respecting the fulfilment of the special promises. Let us examine these historic data.

We have not the time to consider all the promises that are given in connection with the missionary commands but shall consider two of them: to wit:

(1) The special promise of the Holy Spirit, and (2) the special presence of the all-authoritative Christ.

1. The special promise of the Holy Spirit is given for the carrying out of the great master order of Jesus. (Acts 1: 8; John 20: 22, 23.)

The church in Syria, in the fifth and sixth centuries, lost this missionary passion. It soon lost its aggressive faith, and its life became more and more centered in ceremonial and creedal work, and the wilder Arabian tribes, almost at her door, were not reached by Christian missionary work. Nay, worse than that, when the young religious leader, Mahomet, came into contact with this Syriac church, the then purer spiritual mind of the young prophet revolted, and justly revolted, from many of the heathen practises then common in the so-called church.[4]

Many students regard Mahomet at the beginning as a sincere seeker after higher things. He did not find them in the church in his neighborhood, and he started to found another religion. He himself lost much of his own earlier purity, and the total result was that the greatest and most bitter foe that the Christian church has ever had grew out of his work. It remains a ghastly warning of the consequences of violated law—great loss to the kingdom of our Lord Jesus Christ.[5]

In North Africa, after the brilliant period of the early Church Fathers, the church in that section

[4] Caroline Atwater Mason, *World Missions and World Peace*, p. 48, 49.
[5] Holland, *Mohammed*, Chapter IV.

settled down to a hair-splitting discussion upon questions of doctrine and allowed the wilder tribes, at their very door, to continue with no gospel. Behold in the historic page again the fact that the special presence of the quickening Spirit was taken from them. Orthodoxy alone was not enough, the church of the section was fast dying of dry rot, and as a result only the dried stubble of what has been a vital Christian life remained when Mohammedanism swept over North Africa with the rapidity of a conflagration.[6]

The English Church of the eighteenth century centered all its efforts in itself, with no concern for the salvation of the peoples beyond. The result was a spiritual coldness that would produce a fine temperature for a cold-storage plant. The church lost its spiritual power and life. It was rushing toward a crash, but was saved from it, first, by the powerful gospel preaching of the Wesleys and, second, by the rise of the modern missionary era started by William Carey in 1793.[7]

The story is told that at a minister's meeting in 1786, to the question of Carey (who was then one of the younger ministers), "Whether the command given to the apostles, to teach all nations, was not obligatory on all succeeding ministers to the end of the world, seeing that the accompanying promise was of equal extent" . . . the aged chairman shouted out the rebuke, 'You are a miserable enthusiast for

[6] Patton, *The Lure of Africa*, pp. 36-39, especially 37, 38.
[7] Green, *History of the English People*, Vol. IV, p. 155.

asking such a question. Certainly nothing can be done before another Pentecost.' " [8]

In the United States, the membership and the influence of the Christian church reached about their lowest ebb near the beginning of the nineteenth century. The Protestant church of all denominations was content to work for herself—there was no missionary vision. The strength and power of the churches increased during that century as the missionary cause was pushed.

Perhaps the most striking instance of this is afforded in the history of the Baptist denomination. Their first foreign missionary was Judson, who had been sent out first by the Congregational board and turned Baptist and his support was undertaken by the Baptists. At that time the Baptists were unorganized. The missionary task brought about organization and made a denomination out of the scattered and isolated groups. At that time about one-half refused to take up the missionary task and became known as the Anti-mission Baptists, in contradistinction from the group of Missionary Baptists. The latter is the Baptist denomination today both North and South. The Anti-mission Baptists still exist as scattered isolated groups in the mountains of the South and a few of the out-of-the-way places of the country. They did not fulfil the command, and so did not have the special presence of the Holy Spirit. They have never grown in numbers or power.[9]

[8] Smith, *Life of William Carey*, p. 23.
[9] Vedder, *Short History of the Baptists*, pp. 332, 333.

It is a striking fact in the history of the church that no denomination has long retained its active, vital, life-transforming faith if it has for a long period neglected missionary work.

But let us look at the text itself to see what the special promises of the Holy Spirit are. In both Luke and John we find that the promise connected with the great commission is that the Holy Spirit would be with the disciple to aid in the work.

John's Gospel puts it thus:

> He breathed on them, and saith unto them, Receive ye the Holy Spirit: Whose soever sins ye forgive, they are forgiven unto them; whose soever sins ye retain, they are retained (John 20: 22, 23).

The sentence before the words quoted had stated that the disciples were sent into the world for the same great purpose that Jesus had himself been sent, and then comes the quotation above.

Coming closer to the study of the text, we see that the Spirit is to give them special power and aid in loosening the hold of sin in the lives of people—this is the great object of mission work. But this is not all; the individual Christian, himself, must consciously act in releasing through himself this spirit power, for it is only as the Spirit-led Christian releases this power that there comes to the other people the release of their lives from the power of sin. In other words, there is the double action required for the salvation of the world—the Spirit of the living God and the voluntary action and effort of men. Only as the Christians carry the gospel of

salvation through Christ to non-Christians has the gospel gone to them, and those that have not heard remain under the power of the sins of the old life. Their sins are retained—because the Christians fail.

Surely this puts a blessed opportunity, and at the same time a tremendous responsibility, upon the followers of Christ. For in their collective capacity they hold the power to remit or to retain the hold of sin upon the non-Christian peoples of the world.

The blessing comes in cooperation with the Infinite God in the carrying on of his purpose for the world, and there is the terrible responsibility that each one of us will have to answer at the eternal bar of the universe for the sins and suffering of those in non-Christian groups that might have been won to Christ and known the joy and power of remitted sins, had we been true to our stewardship of the gospel.

The other special promise of the Holy Spirit is found in Luke. There is this difference—in John the action of the Spirit is the fitting of the Christian for his task. In Luke, the action of the Holy Spirit in working upon the unsaved is especially considered. The statement in Luke is:

> Ye are witnesses of these things. And behold, I send forth the promise of my Father upon you: but tarry ye in the city, until ye be clothed with power from on high (Luke 24: 48, 49).

That word "power" is the word from which we get our word dynamite—the Holy Spirit as it existed in the infant church was indeed like the explosive that

shattered all opposition, that blew up the walls of custom and religious indifference and tore its powerful way through obstacles that seemed to be insurmountable. It was the power that made the church in its great onward march unconquerable.

The special effect of this dynamite of God (the Holy Spirit), as stated in Luke, is to help the Christian in carrying out the evangelization of peoples of all nations. It was a help to prepare the way before them, to give a convincing power to their testimony and word as they went in the name of Jesus.

This preparatory and externally aiding work of the Spirit is also fully attested in all missionary history. There is no other satisfactory answer to the wholesale transformations of entire tribes and villages by the gospel. Witness the work of Norman Duncan at Metlakatla, where he changed one of the worst and lowest of the Indian tribes of our Western American coast into one of the model Christian communities of the world. There seems to be no other adequate explanation for the great mass movements of India, and for the complete evangelization of some of the South Sea Islands.[10]

2. The special presence of the all-authoritative Christ is promised to those that obey the master order of Christ. St. Matthew, as we have stated, sums up his entire Gospel in the closing great verses which contain the greatest claim ever made—all authority in heaven and on earth and based upon this the great command to disciple all nations for him,

[10] Arctander, *The Apostle of Alaska.*

and then comes the great promise, "Lo, I am with you always, even unto the end of the world" (Matt. 28: 20).

It means nothing, if it does not mean that the Christ promised to help his followers in a special way when they were carrying out his supreme order to evangelize a world. This is perhaps the most sweeping of all the mighty promises and therefore we shall look into the nineteen centuries of history to see if it has indeed been fulfilled.

Space will permit only the mere mention of a few of the great outstanding facts in church history.

When Jesus gave this commission and this covenant of blessing to the disciples, they were, on the average, poor, relatively ignorant, and socially despised. Their leader (Jesus) had just been put to death publicly; the rank and file of the nation, following their rulers, had acclaimed him a failure. The Jewish rulers were still active and determined to crush any activity on the part of the disciples. Behind the Jewish rulers was a weak, pliant, corrupt, Roman governor, who would use the mighty power of Rome, if necessary, to back the Jewish authorities. By the side of the Roman governor was the petty kinglet Herod, one of the last of that vile, corrupt, time-serving, cruel dynasty that had cursed that part of the world for several generations. The cause of Jesus seemed to be absolutely hopeless.

The day of Pentecost came, and the church opened its active campaign of extension. In a very short time there was ranged against it the full weight of

the Jewish authorities and of King Herod. Leaders, like Stephen and the apostle James, were killed, and severe presecution was inflicted upon many of the members, as well as upon the leaders. But, strange to say, the church grew.

Never in the nineteen centuries of her history has the entire church so completely carried out the missionary commands of her Lord as during the first three centuries. The church fulfilled then the conditions for the promise of the special presence and help of the Christ.

But never in her history has she faced the difficulties and the opposition that she then encountered. For as the church extended into the Roman Empire, she soon came into collision with that empire. Rome hurled ten different campaigns against the cause of the Christ who had said, " All authority (and power) hath been given unto me." In her pride she laid bare her arm of power. Never had that haughty empire known defeat. Thousands upon thousands of Christians were caught and hurled to the beasts or put to death in other horrible ways, every known means of torture being employed against them. Year succeeded year, but the tortured church grew stronger and stronger. The persecuting empire grew weaker and weaker, until in A. D. 313 Constantine, marching under the banner of the Cross that Rome had defied, crushed the army of the pagans, and himself took the imperial throne. Pagan Rome had bitten the dust, for she had sought to defy the matchless, the all-authoritative Christ, whose un-

seen, but mighty presence, had sustained the suffering but victorious church.[11]

As we pass on in the history of the church, we find that the Catholic Church in the older sections of Italy and southern Europe lost, in large measure, her missionary passion. It was then that the dark page in the corruption of the Church was written. It was then that she sought to substitute force and intrigue for evangelistic passion, and then the Christ presence left her. The story is told of one of the princes of the Church who showed to a friend the evidences of wealth and power, and said, "No longer can the church say as St. Peter did, Silver and gold have I none." The friend replied, "Nor can the church today say with St. Peter to the impotent man, 'In the name of Jesus, rise up and walk.'" With the lapse of the missionary passion there came also the death of the spiritual power to revitalize lives.

It remained true during most of the so-called Dark Ages that there were here and there strong, spiritual men with keen missionary passion.

St. Patrick, in the great crisis of his life, when he faced the head chief of the pagan Irish clans at Tara, gave the world the following poem:

May Christ, I pray,
Protect me today
Against poison and fire,
Against drowning and wounding;
That so, in his grace abounding,
I may earn the preacher's hire!

[11] Gibbon, *Decline and Fall of the Roman Empire,* Chapter 16; Smith, *Short History of Christian Missions,* Chapter V.

Christ, as a light,
Illumine and guide me!
Christ, as a shield, o'ershadow and cover me!
Christ be under me! Christ be over me!
Christ be beside me
On left hand and right!
Christ be before me, behind me, about me!
Christ this day be within and without me!

Christ, the lowly and meek,
Christ, the All-powerful, be
In the heart of each to whom I speak
In the mouth of each who speaks to me!
In all who draw near me,
Or see me or hear me.

At Tara today, in this awful hour,
I call on the Holy Trinity!
Glory to Him who reigneth in power,
The God of the elements—Father, and Son,
And Paraclete Spirit—which Three are the One,
The ever-existing Divinity.[12]

St. Patrick did a mighty work for Christ in Ireland. Following him the Celtic missionaries, founding a school on the little island of Iona, started a missionary crusade that carried the gospel to many of the lands of Northern Europe. "For two centuries and more Iona was the place in all the world whence the greatest amount of evangelistic influence went forth and on which, therefore, the greatest amount of blessing from on high rested.[13]

It remained true that in the Catholic Church also

[12] Smith, *Short History of Christian Missions*, p. 64.
[13] Mason, *Outlines of Missionary History*, pp. 23-26, especially 26.

there were many who carried the banner of the Cross to the pagan tribes of the North. Especially were these missionary leaders developed on the borderlands nearest to the pagan tribes.[14]

The Reformation rose and for a short time spread with great rapidity, but its leaders lacked the farther missionary vision, and the result was that the evangelistic and missionary flame soon burned lower and lower and almost went out in the middle of the eighteenth century.

At the time of the Reformation, there arose in the Catholic Church a new order, the Jesuits. They were fired with a tense missionary passion. Their missionaries were sent to nearly all countries. While there was much of error in the teaching, there was (at the beginning) a true passion for the conversion to Jesus of non-Christian peoples. There are few more interesting chapters in missionary history than those of the earlier Jesuits.

Such was their success, that at one time it looked as though Japan and China might become Christian nations. But then the change came, and the later members of the order became more concerned with the material advancement of the Roman Church and its temporal power than with the pure gospel of a redeeming Christ. The result was that revolution arose, and the whole cause of the Christ was put under ban in Japan for centuries. It remains to this day the striking example of history that in

[14] Note the locations for the great leaders; see Maclear, *Apostles of Mediæval Europe.*

the advance of the missionary cause, it must put Christ, not worldly gain and power, first.[15]

Passing on to the modern missionary period, starting with Carey in 1793, we have the most abundant evidence of blessing of the all-powerful Christ upon missions and those that engage in them. The greatest part of this missionary service has been rendered by the Anglo-Saxon nations. The student of history will see that it has been during this very period that the same Anglo-Saxon nations have made their most rapid rise.

But if one enters into the causes of this advance and desires to make a careful study of the reflex influences of missions upon the home base, he will find that it is more than a mere accident that the rapid advance of the Anglo-Saxon peoples coincided with the missionary expansion of those nations.

If the reader will take the mission-study books that have been issued during the past twenty years, he will find information upon a very wide range of subjects. While careful investigation of the entire mission work and conditions in the different countries requires that the student shall gain a wide knowledge of the peoples of the earth in all their relations, there is no single subject of study that will afford the breadth of training and give so many approaches to different sciences as will the study of missions. No one who has made anything like a study of this subject, can be called either ignorant or narrow.

[15] Cary, *A History of Christianity in Japan*, Vol. I, pp. 122-124.

If we approach the subject from the other angle and consider the contributions that have come directly to human knowledge from the work of the missionaries, we shall find that many of the sciences have received very distinct contributions from the researches of different missionaries. The greatest of these naturally concern the contributions made to geographic knowledge by such outstanding men as Livingstone, who with his successor Stanley presented to the civilized world practically all of Central Africa.[16]

Some of the valuable varieties of crops now grown in our own country came from the seeds sent here by missionaries.

The benefit to United States trade is even greater. For example, the cost of the evangelization of the Hawaiian Islands was about $1,600,000, but the profits on the United States trade with those islands each year for the past generation have exceeded that sum. The entire relation of missions to commerce is an interesting study that has not yet been adequately made. It is, of course, needless to state that commerce increases the call for manufactures, and these in turn increase wages.[17]

In matters of purely economic value it is not too much to say that every man, woman, and child in this country has more of the material comforts of life because of the missionary enterprise. In fact,

[16] Dennis, *Christian Missions and Social Progress*, Vol. III, pp. 406-457.

[17] *Ibid.*, Vol. III, pp. 457-526, especially pp. 492, 493.

the United States could afford, as a business matter, to support every foreign missionary. It affords a striking example of the truth of Jesus' statement, "Seek ye first his kingdom, and his righteousness; and all these things shall be added unto you" (Matt. 6: 33), for the missionaries, in seeking extension of the Kingdom, have had these things thrown in by the Lord as good measure.

If we come to the consideration of the home-mission field, we find that over eighty per cent. of the churches in this country, of the various Protestant denominations, have at some time received help from the home-mission societies. The church has stood for social progress in the large majority of the issues in this country. And it has been the church that has sent out into the social field the large percentage of the social workers, except those of the destructive type.[18]

If we turn to the foreign field to see the evidence of the presence of that all-powerful Christ we are embarrassed with the wealth of material. The advance in China during the past thirty years has been simply astounding. True, the actual percentage of the population that is enrolled in the Christian church is relatively small, but the influence in public life of Christianity is large. Some time ago, there were twelve men voted upon as the leading public men in their contributions to Chinese welfare. Three of the twelve were members of the Christian church. Think what it means to have twenty-five per cent.

[18] Clark, *Leavening the Nation*, p. 332.

of the leading group Christian, when the percentage of Christians in the entire country is a fraction of one per cent.

In this modern missionary era, the Christian church, for the first time in her history, has been able to meet, hold, and—slowly but surely—conquer the great philosophic religions of the Orient. We are apt to forget that even the Apostolic, or at least the Post-Apostolic church, sent its missionaries east as well as west. In the West, the work developed into the Christian church of Europe and America, but in the East the work entirely died out, as in the early missions in China in the sixth and seventh centuries, or in a few cases, like the Syriac Church in India, the group lost its vital evangelistic faith and became simply one of the small, minor, non-active bodies in the life of India.

The verdict of the nineteen centuries since the utterance of the promise by the Christ has shown that there has been a special blessing upon those that carried on the great missionary command of our Lord.

The record of those nineteen hundred years established the existence of the great master law of life; also that that law is to be found in the sharing with other peoples our best in the highest realm of life—religion. It has shown that the master law of life and the master order of the Christ are one and the same. The Bible statement has been proved true, "There is that scattereth, and yet increaseth; and there is that withholdeth more than is meet, but it

tendeth to poverty" (Prov. 11: 24, Authorized version).

IV. CONCLUSIONS

What are some of the necessary conclusions? If human progress has been in all lines under, by, through the observance of law—or working with God—then it follows that if the Christian people will, in real earnest, obey the great master law of all life and work with the Infinite in the redemption and uplifting of a world into obedience to his perfect will, there will come an outpouring of benefit to the entire world as well as to the ones so engaging in the master work with their Lord.

This fulfilment by the church in any proper proportion of the master law of life, will result in the completion of the work that was started by our Lord and in the furtherance of which he allowed us to share. It will also result in such a benefit to the entire world that it will approximate in the world at large the ideal that God had for the human race. It will usher in that true golden age of which the poets have dreamed.

The means for this fulfilling of the master law of life are largely at hand in the Christian church today, and have in the past generation been placed in a remarkable manner in the hands of the people that declare allegiance to the Christ. It will require, however, such a new conception of the stewardship of money, and of life, and of the gospel and of prayer as the church has never known (at least

since the early apostolic days). It will require that the Christians in large numbers realize their opportunity of working with God, and truly extend their arms of prayer and gifts to clasp a world and win it in love for the Father and the Son.

The positive acceptance of the master law of life as the master passion of the Christian heart, will also bring the fulfilment of the condition for one of the most blessed of the promises of the Christ when he said, "Ye are my friends, if ye do whatsoever I command you" (John 15: 14, Authorized version). In this passage he declared the fulfilment of his commands as the condition and the measure of the friendship of the disciples with him.

This, too, is but a statement of an eternal principle. The laws of friendship require that for the deepest friendship there must be the deepest community of interests in the deepest things and desires and purposes of life. These, in the case of Jesus (as we have found), are expressed in the great commands that he gave. Therefore, if the Christian is to share in the deeper things of Jesus, he must have such an interest in the things that Jesus himself regarded as of supreme importance as to make it possible for the Christ to come into the closest and most intimate spiritual relations with him.

This fellowship with the Infinite Christ is not to stop at the close of the life here, but is to continue on in ever-deepening spiritual fellowship throughout the unending ages of eternity.

In conclusion, then, the observance of the master

law of life by the church in the large, will result: First, in the completing into the finest Christlikeness of character the individual Christian who embraces it. Second, it will perfect the great church universal, for the church itself cannot reach its own perfection in a grossly imperfect world, or when the church in its great mass is itself out of the deeper community of purpose with her Lord. Third, it will lift the measure of the entire world life to a condition of perfection that has been the dream of the prophets of old—when "The earth shall be filled with the knowledge of the glory of the Lord" (Hab. 2: 14, Authorized version). Yes, it will be in excess of the fondest dreams of the great leaders of all races. Fourth, it will mean the ultimate victory for the Eternal Son of the Father God. It was for the purpose of a world redemption that he came to earth, lived, suffered, died, and rose again. The complete consummation of that purpose in his own soul waits upon the fulfilment by the church of his master order and her master law of all life.

TOPICS FOR FURTHER STUDY

Chapter I

1. Study the other cases of conflict with the Jewish leaders See Matt. 21: 23-27; Mark 12: 13-34; Luke 20: 41-44; Matt. 12: 1-9.

2. Other instances of Jesus individualizing the truth and getting point of contact. See such passages as Luke 7: 36-50; 5: 1-10; John 1: 43-51; Luke 19: 1-10; Mark 10: 17-31. See also Horne, *Jesus, The Master Teacher*, especially Chapters IV, III, VI, VIII; and Beardsley, *Teacher-Training with the Master Teacher.*

3. List some of the great paintings dealing with Life of Christ; also consider the Christian motive in the history and revival of art and architecture.

4. The development of scientific music and its debt to Christianity is a very suggestive study; also the difference in the music in Christian and non-Christian countries.

5. Make a study of childhood's debt to Jesus along the same line followed in the text for womanhood.

6. The progress in the mastery of natural law that has enabled us to understand and perform, in a measure at least, some of the wonders that Jesus used—such as radio, medical work.

7. Discuss the topic as to how far we today recognize things that harm other people as sin.

8. Compare the social teachings of Jesus with the social ideals in Apostolic writings—note agreements and things that Apostolic writers did not appreciate in the teaching of Jesus.

Chapter II

1. The Gentiles who were semi-adherents of Jewish faith, who came into the Christian church or under its influence,

during the Apostolic period. See especially Acts 2: 9, 10; 6: 5; 10: 1 and 2, 22, 30, 33, 44; 13: 42; 16: 1, 14; 17: 4.

2. Cost of crime in the United States. Discuss what could be accomplished by its use in proper ways; estimates place it at $10,000,000,000 per year.

3. List the Gospel and New Testament passages showing Jewish hatred of foreigners; see such passages as Acts 22: 21, 22; Luke 4: 25-28; John 8: 48.

4. The use of force and persecution in the Christian history reveals how often the church has fallen before this temptation which Jesus resisted.

5. Jesus' attendance at feasts and parties. See John 2: 2-11; Luke 10: 38-42; 14: 1-24; 19: 1-10. See also Fosdick, *The Manhood of the Master*, Chapter I.

6. Consider the passages in the Old Testament suggesting the Triumph of the Messiah, e. g., Isaiah 9: 1-7; chapter 60, and compare them with the passages indicating the suffering of Jesus, e. g., Isaiah 53 and Psalm 22.

Chapter III

1. The growing opposition to Jesus. Read Harmony and note passages.

2. Study the instrumentalities organized for the promotion of peace in the world. Information can be obtained from Federal Council of Churches of Christ in America.

3. Discuss relation of Christian church to peace work.

4. A practical study in many cities and college towns will be the foreign students in college and high schools and their relation to the best of American Christian life.

5. Note the leading of the Holy Spirit in the expanding missionary work of the Apostolic Church. See Acts 2: 2-4 (what is the significance of the tongues?); 10: 9-19; 13: 1-4; 16: 6-9.

6. A very interesting study is the social defects that are inherent in the very nature of the non-Christian faiths. Not merely those that exist but those that come directly from the ethnic religious belief. See books of religion.

7. American foreign relations—How far just—unjust? See Howland, *American Foreign Relations;* Yale Press, 1928.

Chapter IV

1. Study the difference between Judea and Galilee in the time of Jesus. It will show the reason why Jesus chose only Galileans for his apostles. See Bible Dictionaries and Smith, *Historical Geography of the Holy Land.*

2. Read through the Gospels and note the times that Jesus moved from place to place and at which he spoke.

3. Consider the emphasis that Jesus gave to the training of the disciples (both the Twelve and other special followers). In John's Gospel alone we find this shown in 1: 38-51 (personal conversation, 3: 1-15; and 4: 7-30); 4: 31-38; 6: 61-71; 11: 8-35; and all of chapters 13, 14, 15, 16, 17, 20, and 21. Make a similar list for other Gospels and see wealth of teaching contained in the passages. See also Bruce, *The Training of the Twelve.*

4. Read through the Acts and note the emphasis placed upon the death and resurrection of Jesus.

5. Read through the Gospels and note the places where Jesus speaks of himself as the Supreme Message and his own special importance in God's plan. See also the claims of Jesus listed in Chapter 1.

Chapter V

1. Note in the different chapters of Matthew's Gospel the authority of Jesus, e. g.: Victor over Temptation, 4; gives code of laws with authority, 5, 6, 7; Lord of nature and life, 8 and 9; as a rightful ruler sends forth his ambassadors, 10; issues the universal invitation to all men and claims Messiahship by implication to Baptist, 11; declares his complete opposition to kingdom of evil, 12; proclaims the heavenly kingdom by parable, 13; Lord of nature creating bread, and Master of wind and wave, 14, 15; confessed to be the Christ by Peter, 16; declared the Son of God by Divine Voice, 17, etc.

2. Consider the place of prayer in the Christian progress. How else do we invoke the assistance of the Infinite in the accomplishment of tasks beyond our unaided powers? See reference in next question.

3. The scientific basis for prayer. See reference in text and Campbell, *The Place of Prayer in the Christian Religion;* Montgomery, *Prayer and Missions;* Fosdick, *The Meaning of Prayer.* Science is not ready to deny the possibility of thought transference without words. If we admit, that the Infinite can place a thought in the mind of a man, the scientific basis for the answer to ninety-five per cent. of prayer petitions is laid.

4. Study the relations of increased results in missionary work coming as a result of proper emphasis upon all forms and methods used by Jesus. The records of each board will show the relative gains in membership.

5. Read the Gospels, and note the times and places in which Jesus uses the expression "Follow me" and similar statements.

Chapter VI

1. Gather and consider the passages that speak of salvation as a gift of God, and then those that treat of development in the Christian life as dependent upon obedience and effort. See also Drummond, *Natural Law in the Spiritual World.*

2. The relation of progress in different countries in relation to their religious life.

3. The commercial reflex benefits of missions. See books of social work of missions, especially Dennis, *Christian Missions and Social Progress.*

4. Why did the earlier missions to the Far East fail? Study history of these. Perhaps the distance from the base and impossibility of easy transportation affected them. They also met more highly developed religious systems.

5. How have the scientific advances of the past century aided missionary work? Consider the opening up of doors hitherto closed to missionary work.

Topics for Further Study

6. The unoccupied sections of world. See Zwemer, *The Unoccupied Mission Fields of Africa and Asia*, 1911; also Speer, *The Unfinished Task of Foreign Missions*, and Glover, *The Progress of World Wide Missions*, 1924.

7. The ability of the United States' Christians to complete the missionary task. Note the rapidly increasing wealth and income and numerical strength—obtainable from government reports; see also Lerrigo, *The World Thrust of Northern Baptists.*

REFERENCE BOOKS

No attempt has been made to make the list exhaustive, and of course many books are referred to that differ from the positions expressed by the writer in the text. As a rule the books are in the writer's personal library.

1. General reference books include lives of Christ, Bible dictionaries (especially those by Hastings) and the Encyclopædia Britannica (eleventh edition).

2. On the Missionary Message of the Bible, see:

Robert F. Horton, *The Bible a Missionary Book.* The Pilgrim Press. See Chapters I, II.

William Owen Carver, *Missions in the Plan of the Ages.* Fleming H. Revell Co. See Chapters I, II, III.

Helen Barrett Montgomery, *The Bible and Missions.* Central Committee on United Study of Foreign Missions. Chapter II.

Hugh Martin, *The Kingdom without Frontiers.* Macmillan Co., 1924. Chapters IV, V, VI, VII.

H. H. Gowen, *The Universal Faith.* Morehouse Publishing Co.

J. F. McFadyen, *The Mission Idea in Life and Religion.* Charles Scribner's Sons, 1926. Chapters II, IV, V, VIII.

Edmund F. Cook, *The Missionary Message of the Bible.* Cokesbury Press. Chapters VI, VII.

Arthur J. Tait, *Christ and the Nations.* Hodder and Stoughton, 1910. Chapters VII, VIII.

G. Campbell Morgan, *The Missionary Manifesto.* Fleming H. Revell Co., 1909.

William Owen Carver, *The Self-Interpretation of Jesus.* George H. Doran Co., 1926. Chapters I, II, IX, X.

Robert W. Smith, *The Desire of All Nations.* Doubleday Doran & Co. Chapter I.

Archibald McLean, *Where the Book Speaks.* Fleming H. Revell Co.

Vernon F. Storr, *The Missionary Genius of the Bible.* Hodder and Stoughton, 1924. Chapters VII, VIII, IX.

Charles Cuthbert Hall, *The Universal Elements in the Christian Religion.* The Young People's Missionary Movement of the United States and Canada, 1908. Chapter IV.

Samuel McCrea Cavert, *The Adventure of the Church.* Missionary Education Movement, 1927. Chapter II.

Charles R. Watson, *God's Plan for World Redemption.* Board of Foreign Missions of United Presbyterian Church, 1911. Chapter IV.

J. W. Bashford, *God's Missionary Plan for the World.* Eaton and Mains, 1907. Chapters I, IV, V, VI.

3. On Social Work in Missions, see:

James S. Dennis, *Christian Missions and Social Progress.* Fleming H. Revell Co. Three volumes now old, but very exhaustive and good.

W. H. P. Faunce, *The Social Aspects of Foreign Missions.* The Judson Press, 1914.

Edward Warren Capen, *Sociological Progress in Mission Lands.* Fleming H. Revell Co., 1914.

Anna R. B. Lindsay, *Gloria Christi.* Macmillan Co., 1907.

E. P. Tenney, *Contrasts in Social Progress.* Rumford Press, 1914.

James L. Barton, *Human Progress through Missions.* Fleming H. Revell Co., 1912.

Caroline Atwater Mason, *World Missions and World Peace.* Central Committee on United Study of Foreign Missions. 1916.

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